

THE GOOD NEWS  
ACCORDING TO  
MATTHEW  
בִּישׁוּרָה אֶלֶף מַתְתִּיָּהוּ



**"TO FULFILL WHAT WAS SPOKEN BY THE PROPHET"**

THE GOOD NEWS  
ACCORDING TO  
MATTHEW

הַבְּשׂוּרָה אֲשֶׁר לְמַתְתִּיָּהוּ

Translated by  
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## BY WAY OF INTRODUCTION

The author of the Good News According to Matthew was a Jew who wrote for Jews about a Jew, yet his work has become the common possession of mankind. Ernest Renan, the French savant, held that it was "the most important book that was ever written."

The present attempt to retranslate the Mattheian account of the Messiah-Jesus into every-day English was undertaken with the sole purpose of restoring the locale and atmosphere in which the scenes and actions depicted therein took place. Matthew was a Jew, and although his record has come down to us in a Greek garb, the pattern is Hebraic. Moreover, we have the testimony of Papias, who lived in the second century of our era, that the book was originally written in Hebrew.

Appended to the text the reader will find certain notes which shed further light on the Jewishness of Matthew's record. Only a Jew and one familiar with the Rabbinic mode of quoting Scripture could, for example, have made use of the Old Testament in the manner in which Matthew did. His expressions, "as it is written," "to fulfill what was spoken by the Prophet," and his method of using what is basic rather than the precise wording of an Old Testament passage, furnish a case in point. Among the Rabbis it was customary to pick a phrase here, a word there or elsewhere, and apply it by way of illustration, or show how it fulfilled the Divine Word. Thus, for

example, a Mishna-teacher of the school of R. Ishmael quotes *Leviticus* 14:39, 44, "and the priest shall come again, and the priest shall come in," as though one sentence followed the other, whereas in reality they are separated by four verses, 'תנא רבי ד' ישמעאל ושב הכהן ובה הכהן' (*Makkoth*, 13b). The well known Rabbi Joshua haLevi says in his *Halikoth 'Olam* II. 2, "The method of traditional teaching is to shorten the passages of Scripture, and it does not bring them forward as they are—

דרך הגמרא לקצר המקראות ואינו מביא אותם כדחיתר.

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Some thirty years ago the present translator chanced for the first time upon the Good News According to Matthew. Never before had he read anything so exhilarating, so thought-provoking. His experience was not unlike that of Professor Joseph Klausner, of the Hebrew University in Jerusalem, who likewise found in its "ethical code a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code" (448 *ישוע הנצרי: ומט, חייו ותורתו*, דף 448).

Convinced that an acquaintance, as well as an acceptance of its message will contribute to the highest good of our people in this time of crisis, the translator offers this work to his "brethren according to the flesh."

HENRY EINSPRUCH.

## CHAPTER I

### THE ANCESTRY AND BIRTH OF THE MESSIAH

The genealogy of Jesus the Messiah, the son of 1  
David, the son of Abraham.

Abraham was the father of Isaac, Isaac of Jacob, 2  
Jacob of Judah and his brothers, Judah of Perez and 3  
Zerah by Tamar, Perez of Hezron, Hezron of Ram,  
Ram of Amminadab, Amminadab of Nahshon, Nah- 4  
shon of Salmon, Salmon of Boaz by Rahab, Boaz of 5  
Obed by Ruth, Obed of Jesse, and Jesse of King 6  
David.

David was the father of Solomon by Uriah's widow,  
Solomon of Rehoboam, Rehoboam of Abijah, Abijah 7  
of Asa, Asa of Jehoshaphat, Jehoshaphat of Joram, 8  
Joram of Uzziah, Uzziah of Jotham, Jotham of Ahaz, 9  
Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh 10  
of Amon, Amon of Josiah, Josiah of Jeconiah and his 11  
brothers, at the time of the Babylonian Exile.

After the Babylonian Exile Jeconiah had a son 12  
named Shealtiel, and Shealtiel was the father of Zerub-  
babel, Zerubbabel of Abihud, Abihud of Eliakim, 13  
Eliakim of Azor, Azor of Zadok, Zadok of Achim, 14  
Achim of Elihud, Elihud of Eleazar, Eleazar of 15  
Matthan, Matthan of Jacob, and Jacob of Joseph, the 16

husband of Miriam, who was the mother of Jesus, who is called "Messiah."

There are therefore, in all, fourteen generations 17 from Abraham to David; fourteen from David to the Babylonian Exile; and fourteen from the Babylonian Exile to the Messiah.<sup>1</sup>

Now these were the circumstances of the birth of 18 Jesus the Messiah. Miriam his mother was betrothed to Joseph, but before the marriage took place, she was found to be with child through the Holy Spirit. Now Joseph, her husband, being a just man and 19 unwilling publicly to disgrace her, thought of releasing her secretly. But while he was contemplating this step, an angel of the Lord appeared to him in a dream and said,

"Joseph Ben-David, do not be afraid to take Miriam 20 for your wife, for she is with child through the Holy Spirit. She will give birth to a son, and you shall 21 name Him Jesus, for He shall save<sup>2</sup> His people from their sins."

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<sup>1</sup> Matthew's genealogy is a summary of Jewish history. Its three-fold division into  $3 \times 14$  was evidently suggested by the name of David, which in Hebrew has the numerical equivalent of fourteen,  $\aleph = 4$ ,  $\beth = 6$ ,  $\gamma = 4$ . This is in thorough keeping with the Rabbinic method of mnemonics, or aid to the memory.

<sup>2</sup>  $\text{יִשְׁעֵהוּ} = \text{יִשְׁעֵהוּ}$ . A Hebraism. The name of *Jesus* in Hebrew is *Yeshua*, and the expression *shall save* is *Yoshua*.



## CHAPTER I

All this happened in fulfillment of what the Lord 22  
said through the Prophet:

"The virgin will be with child and 23  
will give birth to a son, and they will  
name Him Immanuel" — *Isaiah* 7:14. 24  
הָיָה הַעַלְמָה הָרָה וְיֵלְדַת בֶּן,  
וְקָרְאוּ שְׁמוֹ עִמָּנוּאֵל — יִשְׁעִיהוּ יִד

—a word which means "God with us."

When Joseph awoke from his sleep, he did as the 24  
angel of the Lord had commanded, and took her as his  
wife, but did not live with her until after the birth of 25  
her son, whom he called Jesus.

## CHAPTER II

### ASTROLOGERS PAY HOMAGE TO THE KING OF THE JEWS; HEROD SLAUGHTERS MALE CHILDREN; FLIGHT TO EGYPT AND RETURN TO NAZARETH

Now after the birth of Jesus at Bethlehem in Judea, 1  
in the reign of King Herod, there came to Jerusalem  
certain astrologers from the East, inquiring, 2

"Where is the newly-born King of the Jews? For  
we saw His star rise and have come here to do Him  
homage."

When King Herod heard of it, he was disturbed, and 3  
so was all Jerusalem. So he called together all the 4  
Chief Priests and Scribes<sup>1</sup> of the people, and asked  
them where the Messiah was to be born.

"At Bethlehem in Judea," they replied, "for this is 5  
what the Prophet wrote:

"And you, Bethlehem, in Judah's 6  
land, you are by no means least im-  
portant among the thousands of  
Judah; for out of you will come a  
ruler who will shepherd my people  
Israel" — *Micah* 5:1.

וְאַתָּה בֵּית-לֵחֶם, אֲרֶץ יְהוּדָה.  
אַתָּה צָעִיר בְּאַלְפֵי יְהוּדָה; כִּי  
מִמֶּךָ יֵצֵא מוֹשֵׁל אֲשֶׁר יִרְעָה אֶת-  
צִמִּי יִשְׂרָאֵל — מִיכָה ה' א'.

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<sup>1</sup> The Chief Priests were the priestly aristocracy from whose ranks successive High Priests were appointed.

The Scribes were the expounders of the Law which they taught and also administered as assessors in the courts of justice.

## CHAPTER II

Thereupon Herod secretly sent for the astrologers, 7  
and learned from them the exact time when the star  
appeared. He then sent them to Bethlehem, saying, 8  
“Go and make careful inquiry about the child, and  
when you have found Him bring me word, that I too  
may come and do Him homage.”

After listening to the King, they continued their 9  
journey, and the star which they had seen rise led them  
on until it came and stopped over the place where the  
child was. When they saw the star they were very 10  
glad. Entering the house, they saw the child with His 11  
mother Miriam, and they prostrated themselves and  
did homage to Him. Then they opened their treasure-  
chests and presented to Him gifts of gold, frankincense,  
and myrrh. But having been divinely warned in a 12  
dream not to go back to Herod, they returned to their  
own country by another way.

When they were gone, an angel of the Lord appeared 13  
to Joseph in a dream and said,

“Rise, take the child and His mother and flee to  
Egypt, and remain there until I tell you. For Herod  
is going to look for the child in order to destroy Him.”

So he arose and took the child and His mother by 14  
night and departed into Egypt; and he was there until 15  
Herod's death, to fulfill what the Lord said by the  
Prophet,

“I called my son from Egypt” — מִמִּצְרַיִם קִרְאתִי לְבִנִי — הוֹשֶׁעַ.  
*Hosea 11:1.* י"א א'

When Herod saw that he had been trifled with by 16  
the astrologers, he was furious, and sent and massacred  
all the boys under two years of age in Bethlehem and  
all its neighborhood, in accordance with the time he  
had ascertained from the astrologers. Then the saying 17  
was fulfilled which was spoken by the Prophet Jere-  
miah,

“A cry was heard in Ramah, 18  
weeping and great wailing, Rachel  
weeping for her children, and she  
refused to be comforted, because  
they are no more” — *Jeremiah* 31:14.  
קוֹל בְּרִמָּה נִשְׁמָע. נְהִי בְּכִי תִמְרוּרִים, רָחֵל מְבַכָּה עַל-בָּנֶיהָ, מֵאֵנָה לֹא-נִחָם כִּי אֵינֶנּוּ—יֵרֵמְיָהוּ.  
דִּיא יִיד.

But after Herod died, an angel of the Lord appeared 19  
in a dream to Joseph in Egypt, and said to him,

“Rise, take the child and His mother and go to the 20  
land of Israel, for those who sought the child’s life are  
dead.”

When he awoke he took the child and His mother 21  
and came to the land of Israel. But hearing that 22  
Archelaus had succeeded his father Herod on the  
throne of Judea, he was afraid to go there; and having  
been warned in a dream, he withdrew into Galilee,  
and settled in a town called Nazareth, in fulfillment 23  
of the saying of the Prophets, “He shall be called a  
Nazarene.”

## CHAPTER III

### JOHANAN PREACHES REPENTANCE; JESUS IS BAPTIZED AND HEAVEN ENDORSES HIM AS THE MESSIAH

About this time Johanan the Baptizer made his 1  
appearance, proclaiming in the desert of Judea,  
"Repent, for the Kingdom of heaven is at hand." 2  
He it is who was spoken of by the Prophet Isaiah, 3  
when he said:

"The voice of one crying in the desert, make ready the way of the  
Lord, make His paths straight" — קוֹל קוֹרֵא בַּמִּדְבָּר, פַּעַי דְּרַךְ.  
יְהוָה, יִשְׁרוּ מַסְלֹתָיו—יִשְׁעֵיהֶם ג' יהוה, ישרו מסלותיו—ישעיהו ג'  
*Isaiah 40:3.*

This man Johanan wore clothing of camel's hair, 4  
with a leather girdle around his waist, and he lived  
upon locusts and wild honey.

Then large numbers of people went out to him— 5  
people from Jerusalem and from all Judea, and from  
the whole of the Jordan valley—and were baptized<sup>1</sup> 6

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<sup>1</sup> Baptism as a mode of physical purification was well known among the Jews. Proselytes were required to be baptized as well as circumcized; and there is a statement from an early *Tanna* that baptism is more important than circumcision (*Yebamoth 46a* and *b*).

Baptism alone sufficed for female proselytes. The circumcised and baptized male proselyte, and the baptized female proselyte, were "as children newly born" (*Ibid 22a*); thus baptism was, as it were, a new birth and wiped out pre-baptismal sins.

by him in the Jordan, making open confession of their sins.

But when he saw many of the Pharisees and Sadducees<sup>1</sup> coming for baptism, he exclaimed, 7

“O brood of vipers, who has warned you to flee from the coming wrath? Let your lives then prove your change of heart; and do not imagine that you can say to yourselves, ‘We have Abraham as our forefather,’ for I tell you that God can raise up children for Abraham from these stones!<sup>2</sup> And already the axe is lying at the root of the trees, so that every tree which does not yield good fruit is cut down and thrown into the fire. I indeed am baptizing you with water for repentance, but He who is coming after me is mightier than I; His sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in His hand, and He will make a thorough clearance of His threshing-floor, gathering 8 9 10 11 12

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<sup>1</sup> The Pharisees were the spiritual descendants of the Chasidim, and represented the whole body of orthodox believers who lived the separated life, i.e., kept themselves by observance of a thousand precautions from any possibility of contamination by surrounding heathenism, wholly failing to realize or fulfill the vocation of Judaism to be the divinely appointed teacher of true religion to the world.

The Sadducees were descendants of Zadok, the High Priest of David's time. They were an aristocratic Jewish sect, adhering only to the Mosaic law, and opposed the Pharisees in politics and in certain religious opinions.

<sup>2</sup> בָּנִים = אֲבָנִים. A play on words. *Banim* = children, *abanim* = stones. These words are similar in sound, and when used together form a striking assonance.

### CHAPTER III

His wheat into the barn, but burning up the chaff in unquenchable fire."

Just at that time Jesus, coming from Galilee to the 13  
Jordan, presented Himself to Johanan to be baptized  
by him. Johanan protested. 14

"It is I," he said, "who have need to be baptized  
by you, and do you come to me?"

"Let it be so now," Jesus replied, "for so we ought 15  
to fulfill every religious duty."

Then he consented. And Jesus was baptized, and 16  
immediately went up from the water. At that mo-  
ment the heavens opened, and He saw the Spirit of God  
descending like a dove and alighting upon Him, while a 17  
voice came from heaven, saying,

"This is my Son, my Beloved, in whom is my  
delight."

## CHAPTER IV

### JESUS IS TEMPTED BY THE DEVIL; MAKES CAPHAR-NAHUM HIS HEADQUARTERS; CALLS FOUR DISCIPLES TO HIS SERVICE

Then Jesus was led up by the Spirit into the desert 1  
in order to be tempted by the devil. And after He had 2  
fasted forty days and nights, He felt hungry. So  
the tempter came and said to Him, 3

"If you are the God's Son, command these stones  
to turn into bread."

"It is written," replied Jesus, 4

"It is not on bread alone that a  
man shall live, but on every word  
that comes from the mouth of God" —  
*Deuteronomy* 8:3.

כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יְחִיָּה.  
הָאָדָם, כִּי עַל-כָּל-מוֹצֵא פִּי  
יְהוָה — דְּבָרִים ח' ג'.

Then the devil took Him to the Holy City and 5  
placed Him on the summit of the Temple and said,  
"If you are God's Son, throw yourself down; for it is 6  
written,

"He will give His angels charge  
over you, and on their hands they  
shall bear you up, lest you strike  
your foot against a stone" — *Psalm*  
91:11, 12.

כִּי מַלְאָכָיו יִצְוֶה-לָּךְ, עַל-  
כַּפַּיִם יִשְׁאֲתֶךָ, פְּרָתֶיךָ בְּאֲבָן  
וְנִלְקָךְ — תַּהֲלִים צ' א' י"א, י"ב.



"It is also written," answered Jesus, 7

"You shall not try the Lord your לֹא תִנְסֶה אֶת־יְהוָה אֱלֹהֶיךָ.  
God" — *Deuteronomy* 6:16. — דְּבָרִים ו' ט"ז.

Then the devil took Him to a very high mountain 8  
and showed Him all the kingdoms of the world and  
their splendor, and said to Him, 9

"All this I will give you if you will fall down and  
worship me."

"Begone, Satan!" Jesus replied, "for it is written, 10

"You must worship the Lord לַיהוָה אֱלֹהֶיךָ תִשְׁתַּחֲוֶה, וְאֵת־  
your God, and Him alone shall you לְבַדּוֹ תַעֲבֹד" — דְּבָרִים ו' יג.  
serve" — *Deuteronomy* 6:13.

Thereupon the devil left Him, and angels came and 11  
ministered to Him.

Now when Jesus heard that Johanan had been 12  
arrested, He set out for Galilee, and leaving Nazareth 13  
He went and settled in Caphar-Nahum by the sea, on  
the frontiers of Zebulun and Naphtali, to fulfill what 14  
was spoken by the Prophet Isaiah,

"Land of Zebulun, and land of אֶרֶץ וּבְרֵת, וְאֶרֶץ נַפְתָּלִי, 15  
Naphtali, along the road to the sea,  
across the Jordan, Galilee of the  
nations! The people that were living דֶּרֶךְ הַיָּם עֲבַר הַיַּרְדֵּן, אֶרֶץ  
in darkness have seen a great light, הַנָּעִים הָעֵם הַהֲלָקִים בְּחֹשֶׁךְ רָאוּ 16  
and on those who were living in the  
land of the shadow of death, a light אִנֹּר זָרוּחַ, יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת,  
has dawned" — *Isaiah* 8:23; 9:1. אִנֹּר נֹגַהּ צִלְיָהֶם" — יִשְׁעִיהָ ח' כ"ג;  
ט' א'.

From that time Jesus began to preach and say, 17  
"Repent, for the Kingdom of heaven is near."

And walking along the shore of the sea of Galilee 18  
He saw two brothers—Simeon called Peter and his  
brother Andrew—casting a net into the sea; for they  
were fishermen.

“Come and follow me,” He said to them, “and I 19  
will make you fishers of men.”

So they immediately left their nets and followed 20  
Him. Going on from there He saw two other brothers, 21  
Jacob Ben-Zavdai and his brother Johanan, mending  
their nets in the boat with their father Zavdai, and He  
called them. And they at once left the boat and their 22  
father and followed Him.

Then Jesus travelled through all Galilee, teaching 23  
in their Synagogues and proclaiming the Good News  
of the Kingdom, and curing every kind of disease  
and sickness among the people. So His fame spread 24  
through all Syria; and they brought to Him all who  
were suffering from various diseases and pains—  
demoniacs, epileptics, paralytics; and He cured them.  
And great crowds followed Him from Galilee, from 25  
Decapolis, from Jerusalem, from Judea, and from the  
other side of the Jordan.

## CHAPTER V

### THE SERMON ON THE MOUNT

On seeing the multitudes Jesus went up the mountain, and when He had seated Himself, His disciples came to Him; and He began to teach them as follows:

“Blessed are the poor in spirit, for to them belongs the Kingdom of heaven.

“Blessed are the mourners, for they shall be comforted.

“Blessed are the meek, for they shall inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

“Blessed are the merciful, for they shall be shown mercy.

“Blessed are the pure in heart, for they shall see God.

“Blessed are the peacemakers, for they shall be called sons of God.

“Blessed are those who have suffered persecution in the cause of righteousness, for to them belongs the Kingdom of heaven.

“Blessed are you when people abuse and persecute you, and falsely say everything bad of you on my account. Be glad and rejoice in it, because your

reward is great in heaven; for so were the Prophets persecuted before you.

"You are the salt of the earth. But if the salt 13 becomes flat, with what can it be salted? It is no longer good for anything but to be thrown away and trodden under foot. You are the light of the world. 14 A city that is built upon a hill cannot be hidden. People do not light a lamp to put it under a bushel- 15 measure, but on a lampstand; and then it gives light to all in the house. Just so let your light shine before 16 men that they may see the good you do, and praise your Father in heaven.

"Do not for a moment suppose that I have come to 17 annul the Law or the Prophets; I have not come to set them aside but to fulfill them. Truly I tell you, 18 that until heaven and earth pass away, not even the smallest letter, nor a particle<sup>1</sup> shall pass away from the Law until all has taken place. Whoever therefore 19 breaks one of the smallest of these commandments and teaches others to do so, will be ranked least in the Kingdom of heaven; but whoever practices them and teaches others to do so, will be ranked great in the Kingdom of heaven. For I assure you that unless 20 your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of heaven.

"You have heard that it was said to the men of old, 21

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<sup>1</sup> The *letter* here referred to is the ' *Yod*, or the smallest letter in the Hebrew alphabet.

The *particle* is probably the small stroke or hook which serves to distinguish letters which otherwise closely resemble each other (i.e., א and ב, *b* and *k*; or ה and ו, *h* and *ch*; or י and י, *y* and *v*).

## CHAPTER V

"You shall not murder" — *Exodus* 20:13.      לא תרצח — שמות כ' י"ג.

and 'Whoever commits murder shall be answerable  
to the court.' But I say to you, everyone who har- 22  
bors malice against his brother will have to answer  
to the court, and whoever speaks contemptuously to  
his brother, will have to answer to the Sanhedrin, and  
whoever says to his brother, 'You fool!' shall be liable  
to the fire of Gehenna. If therefore when you are 23  
offering your gift upon the altar, you remember that  
your brother has a grievance against you, leave your 24  
gift there before the altar and go and make peace with  
your brother first, and then return and present your  
gift. Come to terms without delay with your oppo- 25  
nent while you are yet with him on the way to court,  
for fear he should hand you over to the magistrate,  
and the magistrate put you in custody to the officer,  
and you be thrown into prison. I assure you that you 26  
will not get out until you have paid the last penny.

"You have heard that it was said, 27

"You shall not commit adultery"      לא תנאף — שמות כ' י"ד.  
— *Exodus* 20:14.

But I tell you that whoever looks with lust at a 28  
woman has already committed adultery with her in  
his heart. If therefore your right eye causes you to 29  
fall, tear it out and throw it away; it is better for you  
to lose one part of your body rather than that your  
whole body should be thrown into Gehenna. And if 30  
your right hand causes you to fall, cut it off and throw  
it away; it is better for you to lose one part of your

body rather than that your whole body should be thrown into Gehenna.

"It was also said,

31

"Whoever divorces his wife must give her a certificate of divorce" — *Deuteronomy 24:1*.

כִּי־יִשְׁלַח אִישׁ אֶת־נָשׁוֹתוֹ בְּיָדָהּ.  
סֵפֶר כְּרִיתָת — דְּבָרִים כ"ד א'.

But I tell you that whoever divorces his wife on 32 any ground, except on the ground of unchastity, causes her to commit adultery; and whoever marries her when so divorced commits adultery.

"Again, you have heard that it was said to the men 33 of old,

"You must not swear falsely, but fulfill your vows to the Lord" — *Exodus 20:7; Numbers 30:3; Deuteronomy 23:22*.

לֹא תִשָּׁבַע לַעֲקָר, וְאֶת־נִדְרֶיךָ.  
תִּשְׁלֵם לַיהוָה — שְׁמוֹת כ' ו';  
בַּמִּדְבָּר ל' ג'; דְּבָרִים כ"ג ב'.

But I tell you not to swear at all, either by heaven, 34 for it is God's throne; or by the earth, for it is His 35 footstool; or by Jerusalem, for it is the City of the Great King. Nor should you swear by your head, 36 for you cannot make a single hair white or black. But let your words be simply 'Yes,' or 'No.' Any- 37 thing beyond this comes from the evil one.

"You have heard that it was said,

38

"An eye for an eye and a tooth for a tooth" — *Exodus 21:24*.

עֵין תַּחַת עֵין וְשֵׁן תַּחַת שֵׁן.  
— שְׁמוֹת כ"א כ"ד.

But I tell you not to resist an injury; if any one 39 strikes you on the right cheek, turn the other to him as well. If any one wants to sue you for your under- 40 garment, let him have your coat as well. And if any 41 one forces you to go one mile, go with him two. To 42

him who asks, give; from him who would borrow, turn not away.

"You have heard that it was said, 43

"You shall love your neighbor and וְאָהַבְתָּ אֶת־רֵעִי וְאָיַבְתָּ אֹתֹ  
hate your enemy" — *Leviticus* 19:18; אִיְבֹקָיִךְ — וְיִקְרָא יִיט י'ח; סִפְרָא  
*Sifra on Leviticus IV; Joma* 23.<sup>1</sup> ס' קְדוּשִׁים פֶּרֶק ד'; יוֹמָא כ"ג.

But I tell you to love your enemies, and pray for 44  
your persecutors, that you may be sons of your Father 45  
in heaven; for He makes His sun rise on the good and  
bad alike, and sends rain on the just and on the unjust.  
For if you love only those who love you, what reward 46  
will you get? Do not even the tax-collectors do that?  
And if you salute only your brethren, are you doing 47  
anything remarkable? Even the heathen do this!  
You however are to be perfect, as your Heavenly 48  
Father is perfect."

<sup>1</sup> The second part of the quotation is not a direct statement from the Old Testament, but represents, undoubtedly, the popular teaching of the time. It should be noted that Jesus does not preface the quotation with, "*It is written* you shall love your neighbor and hate your enemy," but with, "*You have heard.*" The ancients were not generous with love toward an enemy, and Euripides counselled: "Be it thine, my son, to be friendly to thy friends, and to hate thine enemies—*πρὸς σοῦ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον, τὰ τ' ἐχθρὰ μισεῖν*" (*Herc. Fur.* 585).

While on the whole the Jewish attitude towards strangers was superior to that of the pagan, one cannot overlook the painful passage in *Sifra* (89b) on *Leviticus* 19:18. After quoting the words, "You shall not take vengeance nor bear a grudge against the children of your people — *לֹא תִקּוֹם וְלֹא תִסּוּר אֶת בְּנֵי עַמְּךָ*," it distinctly says, "Against others you *may* be revengeful or bear a grudge — *נִקָּם אַתָּה*. *וְנִסּוּר לְאַחֵרִים.* And the "others," here as elsewhere, are the non-Jews.

## CHAPTER VI

### THE SERMON ON THE MOUNT CONTINUED

"Be careful not to do your good deeds in public in 1  
order to attract the attention of people; if you do, you  
will get no reward from your Father in heaven.

"So when you do deeds of charity, do not blow a 2  
trumpet before you as the hypocrites do in the Syna-  
gogues and in the streets, in order that their praises  
may be sung by men. Truly I tell you, they already 3  
have their reward. But when you do a deed of  
charity, let not your left hand know what your right 4  
hand is doing, that your charities may be secret; and  
your Father—He who sees what is secret—will reward  
you.

"And when you pray, you must not be like the hypo- 5  
crites, for they like to stand and pray in the Syna-  
gogues and at the street corners, in order that they  
may be seen by men. Truly I tell you, they already 6  
have their reward. But when you pray, go into your  
room and shut the door, and pray to your Father 7  
who is unseen, and your Father—He who sees in secret  
—will reward you.

"And when you pray, do not repeat empty phrases 7  
as the heathen do, for they imagine that their prayers  
will be heard if they use a lot of words. You must 8





"PRAY TO YOUR FATHER WHO IS UNSEEN"



## CHAPTER VI

not imitate them, for your Father knows what you need before you ask Him.†

“In this manner therefore pray: 9

“‘Our Father in heaven,

Hallowed be Thy name;

Thy Kingdom come; 10

Thy will be done, on earth as in heaven;

Give us today our daily bread; 11

And forgive us our shortcomings, 12

As we also have forgiven those who have wronged us;

And lead us not into temptation, 13

But deliver us from evil.

For Thine is the Kingdom, and the power, and the glory,

Forever and ever. Amen.’

“For if you forgive others their shortcomings, your 14  
Heavenly Father will forgive you too; but if you do 15  
not forgive others their shortcomings, neither will your  
Father forgive yours.

“When you fast, do not look gloomy like the hypo- 16  
crites, for they disfigure their faces to let people see  
that they are fasting. Truly I tell you, they already  
have their reward. But when you fast, perfume your 17  
hair and wash your face, so that your fasting may be 18  
seen not by men, but by your Father who is unseen,  
and your Father—who sees what is secret—will  
reward you.

“Do not store up for yourselves treasures on earth, 19  
where moth and rust destroy, and where thieves break  
in and steal. But store up for yourselves treasures 20

in heaven, where neither moth nor rust destroys, and where thieves cannot break in and steal. For where 21 your treasure is, there also will your heart be.

"The eye is the lamp of the body. If then your 22 eye is sound, your whole body will be full of light; but 23 if your eye is diseased, your whole body will be dark. If then the very light within you is darkness, how dense must the darkness be!

"No one can serve two masters; for he will either 24 hate one and love the other, or else he will be devoted to one and despise the other. You cannot serve both God and money. That is why I say to you, do not 25 worry about your life, as to what you are to eat or drink, nor about your body, as to what clothes you are to wear. Is not life more precious than food, and the body than clothing? Look at the birds which 26 fly in the air: they do not sow or reap or store up in barns, yet your Heavenly Father feeds them. Are you not of greater value than they? Who of you can 27 add a foot to his height by worrying about it? And 28 why worry about clothing? Look how the lilies of the field grow; they neither toil nor spin, and yet 29 I tell you that not even Solomon in all his splendor was arrayed like one of these. Now if God so clothes the 30 grass of the field, which blooms today and tomorrow is tossed into the furnace, will He not much more clothe you, O you of little faith? So never worry and 31 say, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' The heathen seek all these 32 things; your Heavenly Father knows quite well that

## CHAPTER VI

you need all this. But seek first His Kingdom and 33  
righteousness, and all these things shall be added to  
you. So do not worry about tomorrow, for tomorrow 34  
will take care of itself. Every day has trouble enough  
of its own."

## CHAPTER VII

### THE SERMON ON THE MOUNT CONCLUDED

“Judge not, that you may not be judged yourselves. 1  
For as you judge others, so you will be judged; and the 2  
measure you deal out to others, will be dealt out to you.  
And why look at the splinter in your brother’s eye, 3  
and not notice the beam which is in your own eye?  
How can you say to your brother, ‘Let me take out the 4  
splinter from your eye,’ when all the time there is a  
beam in your own eye? You hypocrite! First take 5  
the beam out of your own eye, and then you will see  
clearly how to remove the splinter from your brother’s  
eye.

“Do not give what is sacred to dogs, nor throw your 6  
pearls before swine, or they will trample them under  
their feet and then turn and attack you.

“Ask, and it shall be given to you; seek, and you 7  
shall find; knock, and the door shall be opened to you.  
For every one who asks receives, he who seeks finds, 8  
and he who knocks has the door opened to him. Who 9  
among you, when his son asks him for bread, will  
offer him a stone? Or if he asks for a fish, will offer 10  
him a snake? So if you, bad as you are, know how to 11  
give your children what is good, how much more will  
your Heavenly Father give what is good to those who

## CHAPTER VII

ask Him? Therefore, what you would like men to do 12  
to you, do also to them; for this is the meaning of the  
Law and the Prophets.

"Enter by the narrow gate; for wide is the gate 13  
and broad the road that leads to ruin, and there are  
many who enter that way. But narrow is the gate, 14  
and hard the road that leads to Life, and few are  
those who find it.

"Beware of false prophets who come to you in the 15  
guise of sheep, but at heart they are ravenous wolves.  
You can tell them by their fruit. Do people pick 16  
grapes from thorns, or figs from thistles? So, too, 17  
every good tree bears good fruit, but a poor tree bears  
bad fruit. A good tree cannot bear bad fruit, nor 18  
can a poor tree bear good fruit. Every tree that does 19  
not bear good fruit is cut down and thrown into the  
fire. So you can tell them by their fruit. 20

"Not every one who says to me, 'Lord! Lord!' will 21  
enter the Kingdom of heaven, but only he who does the  
will of my Father in heaven. Many will say to me 22  
on that day, 'Lord! Lord! have we not prophesied in  
your name, and in your name expelled demons, and in  
your name performed many mighty works?' And then 23  
I will tell them plainly, 'I never knew you. Go away  
from me, you who do wrong.'

"Every one who listens to this teaching of mine and 24  
acts upon it, will be like a wise man who built his house  
upon rock. The rain came down, the rivers rose, the 25  
winds blew and beat against that house, but it did not  
fall, for its foundations were upon rock. And every 26

## MATTHEW

one who listens to this teaching of mine and does not act upon it, will be like a foolish man who built his house upon sand. The rain came down, the rivers 27 rose, the winds blew and beat against that house, and it fell; and great was its downfall."

When Jesus had finished His discourse, the crowds 28 were amazed at His teaching, for He taught them as 29 one who had authority, and not as their Scribes did.



## CHAPTER VIII

### A LEPER CURED; A ROMAN CAPTAIN'S GREAT FAITH; PETER'S MOTHER-IN-LAW AND TWO DEMONIACS CURED

When Jesus came down from the mountain, great 1  
crowds followed Him. And a leper came up and 2  
bowed to the ground before Him and said,

"Rabbi, if only you are willing, you can cleanse me."

So Jesus stretched out His hand and touched him, 3  
saying,

"I am willing; be cleansed."

Instantly he was cleansed from his leprosy; and 4  
Jesus said to him,

"See that you tell nobody, but go and show yourself  
to the Priest, and offer the gift prescribed by Moses,  
as evidence of your cure."<sup>1</sup>

When He entered Caphar-Nahum, a captain in the 5  
Roman army came up and appealed to Him, saying, 6

"Rabbi, my servant is lying sick with paralysis at  
my house, and is suffering terribly."

"I will come and cure him," said Jesus. 7

"Rabbi," replied the captain, "I am not a fit person 8  
to receive you under my roof; merely say the word,  
and my servant will be cured. For I myself also am 9

---

<sup>1</sup> *Leviticus* 14:4.

under authority, and have soldiers under me. To one I say 'Go,' and he goes, to another 'Come,' and he comes, and to my servant 'Do this or that,' and he does it."

When Jesus heard this He was astonished, and said 10  
to His followers,

"Truly I tell you, I have never met faith like this anywhere in Israel. And I tell you that many will 11  
come from the east and from the west and will take their seats with Abraham, Isaac, and Jacob in the Kingdom of heaven, while the heirs of the Kingdom 12  
will be banished into the darkness outside; there to weep and grind their teeth."

Then Jesus said to the captain, 13

"Go, and it shall be according to your faith."

And the servant recovered at that very hour.

On entering the house of Peter, Jesus saw Peter's 14  
mother-in-law sick in bed with fever. He touched her 15  
hand and the fever left her; and she got up and ministered to Him.

In the evening they brought to Him many who were 16  
possessed by demons, and He drove out the spirits with a word, and cured all who were sick, in fulfillment of 17  
the words of the Prophet Isaiah,

"He took our sickness on Himself, וְהָיָה הוּא וְנָשָׂא, וּמִכָּאֲבֵינוּ  
and carried our diseases" — *Isaiah* סִבְבָּם — יִשְׁעִיה נִגְדִי.  
53:4.

Seeing the crowds about Him Jesus gave orders to 18  
cross to the other side, when a Scribe came and said 19  
to Him,

## CHAPTER VIII

"Rabbi, I will follow you wherever you go."

"Foxes have holes," replied Jesus, "and birds have 20  
nests, but the Son of Man has nowhere to lay His  
head."

Another of His disciples said to Him, 21

"Rabbi, let me first go and bury my father."

"Follow me," said Jesus, "and let the dead bury 22  
their own dead."

Then He got into a boat, and His disciples followed 23  
Him. Suddenly a terrific storm came up on the sea, 24  
so that the waves broke over the boat, but He was  
asleep. So they came and woke Him, crying, 25

"Save us, Rabbi, we are lost!"

"Why are you afraid?" He replied, "O men of little 26  
faith!"

Then He got up and rebuked the winds and the sea,  
and there was perfect calm; and the men were amazed 27  
and said,

"What sort of man is this? Why, the very winds  
and the sea obey Him!"

When He reached the opposite side, in the region of 28  
the Gadarenes, He was met by two demoniacs who ran  
out of the tombs; they were so violent that nobody  
could pass that way. And suddenly they screamed, 29

"What do you want of us, Son of God? Have you  
come here to torture us before our time?"

Now at some distance from them there was a great 30  
drove of pigs feeding. And the demons begged Him, 31

"If you are going to drive us out, send us into the  
drove of pigs."

"Go," He replied.

32

And they came out and went into the pigs, and the whole drove rushed down the steep slope into the sea and perished in the water. And the men who tended them fled, and went and told the whole story in the town, including what had happened to the possessed men. Then the whole town came out to meet Jesus; and when they saw Him they begged Him to leave their district. 33 34

## CHAPTER IX

### THE CALLING OF MATTHEW; THE QUESTION ABOUT FASTING; A WOMAN WITH HEMORRHAGES CURED; JAIRUS' DAUGHTER RAISED TO LIFE

So He got into a boat and crossed over to His own 1  
city.

Here they brought to Him a paralyzed man lying on 2  
a bed. Seeing their faith Jesus said to the paralytic,  
"Take courage, my son; your sins are forgiven."

"This man is talking blasphemy," said some of the 3  
Scribes to themselves.

Knowing their thoughts Jesus said, 4

"Why do you cherish such evil thoughts in your  
hearts? Why, which is easier?—to say, 'Your sins 5  
are forgiven,' or to say, 'Get up and walk'? But, to 6  
prove to you that the Son of Man has authority on  
earth to forgive sins"—

He then said to the paralytic,

"Get up, take your bed and go home."

So he got up and went home. And when the crowd 7  
saw it they were amazed, and praised God for giving 8  
such power to men.

As Jesus was going on from there, He saw a man 9  
named Matthew sitting in the tax-office, and He said  
to him,

"Follow me."

So he got up and followed Him.

While He was reclining at table indoors, a large 10  
number of tax-collectors and sinners came in and  
joined Jesus and His disciples. When the Pharisees 11  
saw it, they said to His disciples,

"Why does your Rabbi eat with tax-collectors and  
sinners?"

On hearing this Jesus said, 12

"Those who are well do not need a doctor, but those  
who are ill. You better go and learn the meaning of 13  
this,

"It is mercy and not sacrifice that הַסֵּד הַסָּעִי וְלֹא זֶבַח – הַשֶּׁע  
I want" — *Hosea 6:6*. וְיָ

for I did not come to call the righteous, but sinners."

At that time Johanan's disciples came and asked 14  
Jesus,

"Why do we and the Pharisees fast, but your dis-  
ciples do not?"

"Can the wedding guests mourn," He replied, "as 15  
long as the bridegroom is with them? But a time will  
come when the bridegroom will be taken from them,  
and then they will fast. No one ever mends an old 16  
coat with a patch of unshrunk cloth. Otherwise the  
added patch tears away some of the garment, and a  
worse hole is made. Nor do people pour new wine 17  
into old wine-skins. Otherwise the skins split, the  
wine escapes, and the skins are ruined. But people  
put new wine into fresh skins, and both are saved."





“THE TASSEL OF HIS ROBE”



## CHAPTER IX

While He was thus speaking, a Synagogue official<sup>1</sup> 18  
came up, and bowing low said,

"My daughter has just died, but come and put your  
hand upon her and she will live."

So Jesus rose and followed him, as did also His 19  
disciples.

Now a woman who had been suffering for twelve 20  
years from hemorrhages, came behind Him and  
touched the tassel<sup>2</sup> of His robe. For she said to herself, 21  
"If I can just touch His robe I shall be cured."

Then Jesus turned and saw her and said, 22

"Take courage, my daughter; your faith has cured  
you."

And the woman was restored to health from that  
moment."

When Jesus reached the Synagogue official's house 23  
and saw the flute-players and the disturbance the  
crowd was making, He said, 24

"Leave the room, for the girl is not dead; she is  
sleeping."

And they laughed at Him. When however the 25  
crowd had been put out, Jesus went in and took hold of  
her hand, and the girl got up. And the news of this 26  
spread through all that district.

As Jesus was going on from there, two blind men 27  
followed Him, shouting and saying,

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<sup>1</sup> So in *Mark* 5:22; *Luke* 8:49.

<sup>2</sup> The tassels were fringes attached to the corner of a garment,  
called in Hebrew *tsitsis*, in accordance with *Numbers* 15:38;  
*Deuteronomy* 22:12.

"Have pity on us, Son of David!"

And when He had gone indoors, they came to Him. 28

"Do you believe that I can do this?" He asked them.

"Yes, Rabbi," they replied.

So He touched their eyes and said, 29

"It shall be according to your faith."

Then their eyes were opened. And Jesus warned 30  
them sternly,

"See that no one knows of it."

But they went out and spread the news about Him 31  
in all that district.

Just as they were going out a dumb demoniac was 32  
brought to Him, and when the demon was expelled, the 33  
dumb man was able to talk. And the crowds ex-  
claimed in astonishment,

"Never was anything like this seen in Israel!"

But the Pharisees said, 34

"It is by the power of the prince of the demons that  
He drives out the demons."

Then Jesus went round all the towns and villages, 35  
teaching in their Synagogues and proclaiming the  
Good News of the Kingdom, and healing every sort of  
disease and sickness. And when He saw the crowds 36  
He was moved with pity for them, because they were  
bewildered and scattered like sheep without a  
shepherd.

Then He said to His disciples, 37

"The harvest is abundant, but the reapers are few.  
So pray to the Lord of the harvest to send out reapers 38  
into His fields."

## CHAPTER X

### THE TWELVE APPOINTED AND SENT OUT; WARNED AGAINST PERSECUTORS; REWARDS PROMISED FOR SERVICE TO OTHERS

Calling His twelve disciples to Him, He gave them 1  
authority to drive out unclean spirits, and also to heal  
every kind of disease and sickness.

Now the names of the twelve Apostles were these: 2  
Simeon who is called Peter, and his brother Andrew;  
Jacob Ben-Zavdai and his brother Johanan; Philip 3  
and Bar-Talmai, Thomas and Matthew the tax-col-  
lector, Jacob Ben-Halfai and Thadai, Simeon the 4  
zealot, and Judah Ish-Keriyoth, who also betrayed  
Him.

These twelve Jesus sent out, after giving them these 5  
instructions:

"Do not go to the heathen, or to any Samaritan 6  
town, but go rather to the lost sheep of the house of  
Israel. And as you go, preach and say, 'The Kingdom 7  
of heaven is at hand!' Cure the sick, raise the dead, 8  
cleanse the lepers, drive out demons. Give without  
payment, just as you received without payment.

"Do not provide yourselves with gold, nor silver, nor 9  
copper money in your purses, and do not take a bag 10  
for your journey, nor two shirts, nor shoes, nor a staff;  
for the workman deserves his food.

“Whatever town or village you enter, inquire who 11  
is a deserving person, and stay with him till you leave.  
When you enter the house, greet it. And if the house 12  
deserves it, let your peace rest upon it; if not, let your  
peace return to you. And whoever refuses to receive 14  
you or listen to your message, as you leave that house  
or town, shake off its very dust from your feet. Truly 15  
I tell you, the land of Sodom and Gomorrah will fare  
better on the Day of Judgment than that town.

“Remember I am sending you out as sheep among 16  
wolves. So be as wise as serpents and blameless as  
doves. But be on your guard against men, for they 17  
will turn you over to Sanhedrins<sup>1</sup> and flog you in their  
Synagogues, and you will be brought before governors 18  
and kings on my account, to bear witness to them and  
the heathen. Whenever they betray you, you must 19  
not worry about how to speak or what to say, for you  
will be told at the very moment what you are to say;  
for it is not you who will speak, but the Spirit of your 20  
Father that will speak through you. Brother will 21  
betray brother to death, and the father his child, and  
children will turn against their parents and put them  
to death. You will be hated by everybody on account 22

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<sup>1</sup> The Sanhedrin, which had its seat in Jerusalem, was the supreme council and highest ecclesiastical and judicial court among Jews. It was composed of 71 Priests, Scribes and Elders, presided over by the High Priest.

There were also smaller Sanhedrins which met in the local Synagogues. They were made up of 13 men and their function, in the main, was disciplinary.

## CHAPTER X

of my name, but he who bears up to the end will be saved. Whenever they persecute you in one town, 23  
escape to the next. For I tell you, you will not have  
gone through all the towns of Israel before the Son of  
Man returns.

"A pupil is not greater than his teacher, nor a servant 24  
than his master. It is enough for the pupil to become 25  
like his teacher, and the servant like his master. If  
they have called the master of the house Baal-zebul,  
how much more will they slander the members of his  
household! So do not be afraid of them; for there is 26  
nothing concealed which will not be revealed, nor secret  
which will not become known. What I tell you in the 27  
dark, speak in the open; and what is whispered in your  
ear, proclaim from the housetops.

"And do not be afraid of those who kill the body, but 28  
cannot kill the soul; rather be afraid of Him who can  
destroy both soul and body in Gehenna. Are not two 29  
sparrows sold for a cent? And yet not one of them  
falls to the ground against your Father's will. But as 30  
for you, the very hairs on your head are all numbered.  
So do not be afraid; you are more precious than a great 31  
many sparrows.

"Every man who acknowledges me before men I also 32  
will acknowledge before my Father in heaven, but who- 33  
ever disowns me before men I also will disown before  
my Father in heaven.

"Do not suppose that I came to bring peace on earth; 34  
I did not come to bring peace but a sword. For I 35  
came to turn a son against his father, a daughter

against her mother, and a daughter-in-law against her  
 mother-in-law. A man's enemies will be members of 36  
 his own family.<sup>1</sup> Anybody who loves father or mother 37  
 more than me is not worthy of me, and he who loves  
 son or daughter more than me is not worthy of me;  
 and anybody who will not take up his cross and follow 38  
 me is not worthy of me. He who finds his life shall 39  
 lose it, and he who loses his life for my sake shall find it.

"Whoever receives you receives me, and whoever 40  
 receives me receives Him who sent me. Everyone 41  
 who receives a prophet because he is a prophet, will  
 receive a prophet's reward, and everyone who receives  
 a good man because he is good, will receive a good  
 man's reward. And whoever gives one of these 42  
 humble ones even so much as a cup of cold water to  
 drink because he is a disciple, I tell you he shall not  
 lose his reward."

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<sup>1</sup> See also *Micah* 7:6.

## CHAPTER XI

### JOHANAN THE BAPTIZER'S DELEGATION; CENSURE OF CITIES REJECTING JESUS; BURDEN-BEARERS INVITED TO JESUS FOR REST

When Jesus had concluded His instructions to the twelve disciples, He left in order to teach and to proclaim His message in the neighboring towns. 1

Now when Johanan heard in prison of what the Messiah was doing, he sent his disciples to ask Him, 2 3

"Are you the One who was to come, or should we look for some one else?"

"Go and tell Johanan what you hear and see," replied Jesus; "the blind see and the lame walk; lepers are cleansed and the deaf hear; the dead are raised and the poor have the Good News proclaimed to them. And blessed is he who does not take offense at my claims." 4 5 6

As they were leaving, Jesus began to speak to the people about Johanan: 7

"What did you go out into the desert to look at? A reed swaying in the wind? But what did you go out to see? A man finely dressed? Those who wear fine clothes are to be found in kings' palaces. But why did you go? To see a prophet? Yes, I tell you, and 8 9

far more than a prophet. This is he of whom it is 10  
written,

"See, I send my messenger on הגוי שלח מלאכי קדמיה ומנה  
before you to prepare the way for דרךך קדמיה' - מלאכי ג' א'  
you" — *Malachi* 3:1.

"Truly I tell you, that of all men born of women 11  
no one has yet appeared who is greater than Johanan  
the Baptizer; and yet the least important in the King-  
dom of heaven is greater than he. But from the time 12  
of Johanan the Baptizer until now the Kingdom of  
heaven has been suffering violence, and the violent  
have been seizing it by force. For all the Prophets 13  
and the Law prophesied of it until Johanan, and, if you 14  
are ready to accept it, he is the Elijah who was to  
come. Let him who has ears hear. 15

"To what shall I compare the present generation? 16  
It is like children sitting in the market-place and call-  
ing to their playmates,

" 'We have played the flute for you, 17  
But you did not dance!  
We lamented,  
And you have not beaten your breasts.'

"For when Johanan came he neither ate nor drank, 18  
and they said, 'He has a devil.' The Son of Man came 19  
eating and drinking, and they say, 'Here is a glutton  
and a wine-drinker, a friend of tax-collectors and sin-  
ners!' But Wisdom is vindicated by her actions!"

Then He began to censure the cities in which His 20





**"WE HAVE PLAYED FOR YOU"**



## CHAPTER XI

many mighty works had been done, because they had not repented.

"Alas for you, Khorazin! Alas for you, Bethsaida! 21 For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Truly I tell 22 you, Tyre and Sidon will fare better on the Day of Judgment than you will. And you, Caphar-Nahum! 23 Are you to be exalted to heaven? You will go down to hades! For if the mighty works had been done in Sodom which were done in you it would have survived until now. Truly I tell you, that the land of Sodom 24 will fare better on the Day of Judgment than you will."

At that time Jesus exclaimed, 25

"I thank you, Father, Lord of heaven and earth, for concealing all this from the wise and learned, and for revealing it to children. Yes, Father, such was your 26 gracious will.

"Everything has been entrusted to me by my Father, 27 and no one knows the Son except the Father, nor does any one know the Father except the Son, and those to whom the Son chooses to reveal Him.

"Come to me, all you who toil and are burdened, 28 and I will give you rest. Take my yoke upon you and 29 learn from me; for I am gentle and lowly in heart, and you shall find rest for your souls. For my yoke is easy, 30 and my burden is light."

## CHAPTER XII

### THE CURING OF A WITHERED HAND ON THE SABBATH; THE UNFORGIVABLE SIN DESCRIBED; A SPECTACULAR SIGN REFUSED; THE REAL KINSMEN OF JESUS

About that time Jesus walked on the Sabbath 1  
through the wheat-fields, and His disciples became  
hungry and began to pull the heads of wheat and eat  
them. But when the Pharisees saw it they said to 2  
Him,

“Look! Your disciples are doing something which is  
forbidden on the Sabbath.”

“Have you never read,” He replied, “what David 3  
did when he and his men were hungry? How he went 4  
into the House of God and ate the Shewbread, which  
neither he nor his men were allowed to eat but only the  
priests?<sup>1</sup> And have you never read in the Law that 5  
the Priests in the Temple break the Sabbath without  
incurring guilt?<sup>2</sup> But I tell you, One is here who is 6  
greater than the Temple. And if you knew what the 7  
saying means,

“It is mercy and not sacrifice that I want” — *Hosea* 6:6. הַסֵּד הַמִּצְוָה לֹא זָכָה — הַשֵּׁעַ.  
וְאֵין.

you would not have condemned those who are not guilty.  
For the Son of Man is the Lord of the Sabbath.” 8

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<sup>1</sup> *I Samuel* 21:1-6.    <sup>2</sup> *Numbers* 28:9-10.

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On leaving there He went into their Synagogue, 9  
where there was a man with a withered hand. 10

"Is it right," they asked, "to heal on the Sabbath?"

Their intention was to bring a charge against Him.

"Who among you," He replied, "if he has only one 11  
sheep and it falls into a hole on the Sabbath, will not  
take hold of it and lift it out? Yet how much more is 12  
a man worth than a sheep? Therefore it is right to do  
good on the Sabbath."

Then He said to the man, 13

"Hold out your hand."

And he held it out, and it was restored and became  
as well as the other.

Then the Pharisees went out and plotted against 14  
Him, with a view of putting Him to death. Aware of 15  
this, Jesus left that place; and many people followed  
Him, all of whom He cured. And He warned them not 16  
to make Him known—in fulfillment of what was said 17  
by the Prophet Isaiah,

"Here is my servant whom I have  
selected, my beloved in whom my  
soul delights! I will endow Him  
with my spirit, and He will announce  
judgment to the nations. He will not  
wrangle or make an outcry, nor will  
His voice be heard in the streets;  
a broken reed He will not break off,  
and a smoldering wick He will not  
put out, until He brings judgment to  
victory. And on His name will the  
nations set their hopes"—*Isaiah*  
42:1-4.

18 הֵן עַבְדִּי בְּחַרְתִּי בּוֹ, יְדִידִי,

רָצֹתָהּ נַפְשִׁי! נָתַתִּי רוּחִי עָלָיו,

19 מִשְׁפָּט לְגוֹיִם יוֹצִיא. לֹא יִצְעַק

וְלֹא יִשָּׂא, וְלֹא יִשְׁמַע בְּחוּץ קוֹלוֹ;

20 קֹנֵה רְצוּץ לֹא יִשְׁבֹּר, וְנִשְׁתָּה

כְּהָה לֹא יִכְבֶּה, עַד יוֹצִיא לְנֶצַח

21 מִשְׁפָּט, וְדָשְׁמוּ גוֹיִם יַחְדָּיו—

יִשְׁעִיה מִבֶּ' א'—ד'.

At that time there was brought to Him a blind and 22  
dumb man who was possessed with a demon, and He  
healed him, so that the dumb man could talk and see.  
And the crowds were astounded and said, 23

“Can this be the Son of David?”

But when the Pharisees heard it they said, 24  
“This man drives out demons only by the help of  
Baal-zebub, the prince of the demons.”

And knowing their thoughts He said to them, 25  
“Any kingdom divided against itself comes to ruin,  
and any city or household divided against itself  
cannot last. Now if Satan is driving out Satan, he is 26  
divided against himself; how then can his kingdom  
last? And if I am driving out demons by the help of 27  
Baal-zebub, by whose help are your sons driving them  
out? They therefore shall be your judges. But if it 28  
is by the Spirit of God that I drive out demons, then  
the Kingdom of God has come to you. Again, how can 29  
any one enter the house of a strong man and carry off  
his goods, unless he first binds the strong man; only  
then can he plunder his house.

“He who is not with me is against me, and he who 30  
does not gather with me, scatters. This is why I tell 31  
you, every sin and slander will be forgiven to men,  
but slander against the Holy Spirit will not be for-  
given. And whoever shall speak against the Son of 32  
Man will be forgiven, but whoever speaks against the  
Holy Spirit will not be forgiven either in this world  
or in the world to come.

“Either grant the tree to be a good one and its fruit 33

## CHAPTER XII

good, or the tree worthless and its fruit worthless; for the tree is known by its fruit. You brood of vipers, 34 how can you, bad as you are, say anything good? For the mouth speaks what the heart is full of. A good 35 man, out of the good he has stored up, brings out good things, and a bad man, out of the bad he has stored up, brings out bad things. I tell you that for every care- 36 less word that men utter they will have to answer on the Day of Judgment. For it is by your words that 37 you will be justified, and by your words that you will be condemned."

Then some of the Scribes and Pharisees said to Him, 38 "Rabbi, we would like to have some sign from you."

"Only a wicked and faithless generation insists upon 39 a sign," He replied, "and no sign will be given it but the sign of the Prophet Jonah. For just as Jonah was 40 three days and three nights in the belly of the whale,<sup>1</sup> so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will 41 rise at the Judgment with this generation and condemn it, for they repented at the preaching of Jonah, and here is One greater than Jonah! The Queen of the 42 South will rise at the Judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and here is One greater than Solomon!

"When an unclean spirit leaves a man, it roams 43 through deserts in search of rest, but cannot find it.

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<sup>1</sup> *Jonah* 1:17.

Then it says, 'I will go back to the house I left,' and 44  
it goes and finds it unoccupied, swept clean, and all  
in order. Then it goes and gets seven other spirits 45  
more wicked than itself, and they go in and make  
their home there, and in the end that man's condition  
becomes worse than it was at first. So too will it be  
with this wicked generation."

While He was addressing the people, His mother 46  
and His brothers were standing on the edge of the  
crowd desiring to speak to Him. And someone told 47  
Him,

"Your mother and your brothers are standing out-  
side and wish to speak to you."

"Who is my mother?" He said to the man; "and 48  
who are my brothers?"

And pointing to His Disciples He added, 49

"Here are my mother and my brothers! For who- 50  
ever does the will of my Father in heaven is my brother,  
and sister, and mother."



## CHAPTER XIII

### TEACHING BY PARABLES—THE SOWER, THE WEEDS, THE MUSTARD-SEED, THE YEAST, THE BURIED TREASURE, THE PEARL, THE NET

That same day Jesus left the house and was sitting 1  
by the seashore, when a vast multitude of people 2  
crowded round Him. He therefore got into a boat  
and sat down, while all the people stood on the shore.  
And He told them many things in parables: 3

"A sower," He said, "went out to sow. As he sowed 4  
some of the seed fell by the way-side, and the birds  
came and ate it up. Some fell on rocky ground, where 5  
it had but scanty soil. It quickly shot up, because it  
had no depth of earth; but when the sun was risen, it 6  
was scorched by the heat, and because it had no root  
it withered. Some fell among the thorns; but the 7  
thorns sprang up and choked it. Some however fell 8  
upon good ground and yielded a crop, some a hundred,  
some sixty, and some thirty-fold. Let him who has 9  
ears hear."

And His disciples came and asked Him, 10  
"Why do you speak to them in parables?"

"To you," He replied, "it is granted to understand 11  
the secrets of the Kingdom of heaven, but not to them.  
For to those who have, more will be given, and they 12

shall have abundance; and from those who have nothing, even what they have will be taken away. This is 13 why I speak to them in parables, because though they have eyes they do not see, and though they have ears they do not hear or understand. In them is being 14 fulfilled the prophecy of Isaiah,

"You will hear and hear and not understand; you will look and look and not see. For the heart of this people has grown dull, and their ears are heavy of hearing, and they have shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and turn back, and I heal them" — *Isaiah* 6:9, 10.

שְׁמַעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ, וּרְאוּ

15 רְאוּ וְאַל-תִּדְעוּ. הַשִּׁמְן לְבָרֶעֱם

הַזֶּה, וְאֹזְנוֹי הַכֹּבֵד וְעֵינָיו הַשֹּׁעַ;

פָּרְדָּאָה בְּעֵינָיו, וּבְאֹזְנוֹי, יִשְׁמַע

וְלִדְבּוֹ יָבִין, וְשָׁב, וּרְפָא לוֹ

— יִשְׁעִיהָ ו' ט', י'.

"But blessed are your eyes, for they see, and your 16 ears, for they hear. For I tell you that many Prophets 17 and holy men yearned to see what you see, and did not see it, and to hear what you hear, and did not hear it.

"Now listen to the parable of the sower. When any 18 one hears the teaching of the Kingdom and does not 19 understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the roadside. And what was sown on 20 rocky ground means the man who hears the message and at once accepts it joyfully, but it takes no real 21 roots in him, and lasts only a little while, and just as soon as trouble or persecution comes because of the message, he gives it up at once. And what was sown 22

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among the thorns means the man who hears the message, but the worries of the times, and the glamour of wealth, choke the message out, and it yields nothing. And what was sown on good ground means the man 23 who hears the message and understands it, and yields a return, some a hundred, some sixty, and some thirty-fold."

He told them another parable: 24

"The Kingdom of heaven," He said, "is like a man who sowed good seed in his field; but during the night 25 his enemy came and sowed weeds among the wheat, and went away. When the wheat came up and 26 ripened, the weeds appeared also.

"So the servants of the owner came to him and said, 27

" 'Master, did you not sow good seed in your field? Where then did the weeds come from?'

" 'Some enemy has done this,' he said. 28

"Do you want us then to go and gather them together?" the men inquired.

" 'No,' he replied, 'for while you are gathering the 29 weeds you might uproot the wheat. Let them both 30 grow together until the harvest, and at harvest-time I will tell the reapers to gather the weeds first and tie them in bundles to be burned, but to bring all the wheat into my barn.' "

He told them another parable: 31

"The Kingdom of heaven is like a mustard-seed which a man took and sowed in his field. It is the 32 smallest of all seeds, but when it grows up it is the

largest of plants and forms a tree, so that the birds come and roost in its branches."

He told them another parable: 33

"The Kingdom of heaven is like yeast which a woman took and buried in a bushel of flour until it all had risen."

All this Jesus spoke to the people in parables, and 34  
without a parable He did not speak to them, to fulfill 35  
what was spoken by the Prophet,

"I will open my mouth in parables; אֶסְתַּחֲתֶה בְּמִשְׁלֵי פִי; אֲבִינָה.  
I will utter things that have been  
hidden since creation" — *Psalm* 78:2. חִידוֹת מִן קֶדֶם—תְּהִלִּים ע"ח ב'.

When He had dismissed the people and had gone 36  
indoors, His disciples came to Him with the request,

"Explain to us the parable of the weeds in the field."

"The sower of the good seed," He replied, "is the Son 37  
of Man; the field is the world; the good seed—these 38  
are the sons of the Kingdom; the weeds are the wicked.  
The enemy who sowed them is the devil; the harvest 39  
is the close of the age; the reapers are angels. Just as 40  
the weeds are gathered and burned, so it will be at the  
close of the age. The Son of Man will send out His 41  
angels, and they will gather out of His Kingdom all  
that hinders and those who live in sin, and will throw 42  
them into the fiery furnace, where there will be weep-  
ing and grinding of teeth. Then the righteous will 43  
shine out like the sun in the Kingdom of their Father.  
Let him who has ears hear.

"The Kingdom of heaven is like a treasure hidden 44

### CHAPTER XIII

in the field, which a man found and hid again, and for joy went and sold everything he had and bought that field.

"Again, the Kingdom of heaven is like a merchant 45  
in search of fine pearls. Finding one of great value, 46  
he went and sold all he had and bought it.

"Again, the Kingdom of heaven is like a net which 47  
was cast into the sea, and caught fish of every kind.  
When it was full, they hauled it up on the beach, and 48  
sat down and sorted the good fish into baskets and  
threw the bad away. So will it be at the close of the 49  
age. The angels will go out and separate the wicked  
from the righteous, and will throw them into the fiery 50  
furnace, where there will be weeping and grinding of  
teeth."

"Do you understand all this?" He asked. 51

"Yes," they answered.

"Then remember," He said, "that every Scribe who 52  
has become a disciple of the Kingdom of heaven is  
like a householder who brings out of his storehouse new  
things as well as old."

When Jesus had finished these parables He left there, 53  
and went to His own part of the country. And He 54  
taught the people in their Synagogue in such a way  
that they were astounded and said,

"Where did He get this wisdom and these remark-  
able powers? Is He not the carpenter's son? Is not 55  
His mother's name Miriam? Are not His brothers  
called Jacob, Joseph, Simeon, and Judah? And His 56

sisters—do they not all live among us? Where then did He get all this?"

So they turned against Him.

57

But Jesus said to them,

"A prophet is not without honor except in his own country and in his own house."

And He performed but few mighty deeds there because of their lack of faith. 58

## CHAPTER XIV

### DEATH OF JOHANAN THE BAPTIZER; THE FEEDING OF FIVE THOUSAND; WALKING ON THE SEA; THE CURING OF MANY

About that time Herod the Governor heard of the fame of Jesus, and he said to his attendants, 1 2

"This must be Johanan the Baptizer; he has come back to life; and that is why these mighty powers are working in him."

For Herod had arrested Johanan and bound him and put him in prison, on account of Herodias, his brother Philip's wife. For Johanan had said to him, 3 4  
"You have no right to be living with her."

And he would have liked to put him to death, but was afraid of the people, because they considered Johanan to be a Prophet. But when Herod's birthday came, Herodias' daughter danced before his guests, and so pleased Herod that he swore to give her anything she asked for. Prompted by her mother, the girl 5 6 7 8  
said,

"Give me here on a platter Johanan the Baptizer's head."

At this the Governor was sorry, but because of his oath and his guests he ordered it to be given to her. And he sent and had Johanan beheaded in the prison, 9 10

and his head was brought on a platter and given to the 11  
girl, and she took it to her mother. Then Johanan's 12  
disciples came and took his body away, and buried it,  
and went and reported it to Jesus.

When Jesus heard it, He left there in a boat for a 13  
quiet place to be alone. But when the people heard  
of it they followed Him on foot from the town. And 14  
when He got out of the boat and saw a great crowd,  
His heart was moved with pity for them, and He  
healed all the sick among them. When evening fell, 15  
the disciples came to Him and said,

"This is a lonely place and the day is already gone;  
send the people away to the villages to buy them-  
selves food."

"They do not need to go away," replied Jesus; "give 16  
them something to eat yourselves."

"We have nothing here," they said, "but five loaves 17  
and two fish."

"Bring them here to me," He said, and He told all 18  
the people to sit down on the grass.

Then He took the five loaves and the two fish, and  
after looking up to heaven and blessing them, He  
broke the loaves and gave them to the disciples, and  
they handed them to the people. So all ate and had 20  
enough. Then they took up the pieces left over, which  
filled twelve baskets. Those who had eaten were 21  
about five thousand men, besides women and children.

Immediately afterwards He made the disciples get 22  
into the boat and cross to the other side ahead of Him,  
while He dismissed the people. When He had done 23



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this, He went up the mountain alone to pray. Night came on, and He was there alone.

By this time the boat was some miles from shore, 24 struggling with the waves, for the wind was against them.

Towards daybreak He went out to them, walking 25 on the sea. When the disciples saw Him walking on 26 the sea, they were terrified.

"It is a ghost," they exclaimed, and screamed with fright.

But instantly Jesus spoke to them, 27

"Courage!" He said, "it is I; do not be afraid."

"Rabbi," answered Peter, "if it is you, bid me come 28 to you on the water."

"Come," said Jesus. 29

Then Peter got out of the boat and walked on the water to go to Him. But when he felt the wind he 30 was frightened, and as he began to sink he cried out,

"Rabbi, save me!"

Instantly Jesus stretched out His hand and caught 31 hold of him and said,

"O you of little faith! Why did you doubt?"

After they got into the boat, the wind went down. 32 And the men in the boat fell down before Him and 33 said,

"Truly you are God's Son!"

When they had crossed over, they put ashore at 34 Gennesaret; and the men of that place, recognizing 35 Him, sent word to all the countryside and brought to

## MATTHEW

Him all who were sick, and begged Him to let them 36  
touch just the tassels of His robe, and all who touched  
them were made well.

## CHAPTER XV

### REAL DEFILEMENT DESCRIBED; A HEATHEN MOTHER'S DAUGHTER CURED; JESUS RETURNS TO GALILEE AND FEEDS FOUR THOUSAND

Then there came to Jesus some Pharisees and Scribes 1  
from Jerusalem, who inquired,

"Why do your disciples break the tradition of the 2  
Elders by not washing their hands before meals?"<sup>1</sup>

"Why do you too," He replied, "break the com- 3  
mandment of God for the sake of your tradition? God 4  
said,

"Honor your father and mother, כבוד אֶת־אָבִיךָ וְאֶת־אִמְךָ.  
and he who curses his father or יִמְקֹלֶל אָבִיו וְאִמּוֹ מוֹת יִמָּוֶת  
mother is to be put to death" — *Exo-*  
*dus* 20:12; 21:17. שְׁמוֹת כ' י"ב; כ"א י"ז.

<sup>1</sup> Ritual hand washing before meals was not an Old Testament requirement; for some time its obligation was a matter of controversy between the Pharisaic schools (*Berakos* 8*b*). Its great champions were Pharisees of the school of Shammai, who ultimately enforced their views upon the Sanhedrin with great violence, in the stormy years that immediately preceded the revolt against Rome in 70 A.D. The obligatory duty of ritual hand washing was one of the eighteen articles which this party carried on this occasion against their opponents (*Shabbath* 14*b*). Its omission, the Rabbis claimed, would lead to temporal destruction (*Sotah* 4*b*), or at least to poverty (*Shabbath* 62*b*). Bread eaten with unwashed hands was considered as filth (*Sotah* 4*b*).

But you say, 'Whoever tells his father or mother, 5  
 "Everything I have that might be used for helping you 6  
 is devoted to God," is not bound to honor his father 7  
 or mother.' And so you have set aside what God has  
 said for the sake of your tradition. You hypocrites! 7  
 Well did Isaiah prophesy of you,

"This people honors me with their lips, while their heart is far from me. 8  
 Vain is their worship of me, for they 9  
 teach but the precepts of men" —  
*Isaiah 29:13.* הָעָם הַזֶּה בִּשְׁפָתָיו כְּבוֹדִי, וְלִבּוֹ רֶחֶק מִמֶּנִּי, וְהָיָה יִרְאָתָם אֵתִי, מִצֻּוֹת אָנָשִׁים מִלְּמֻדִים — יִשְׁעִיָּה כ"ט י"ג.

Then Jesus called the people to Him and said, 10  
 "Listen, understand this: It is not what goes into a 11  
 man's mouth that makes him unclean, but what comes  
 out of his mouth—that makes him unclean."

Then His disciples came and said to Him, 12  
 "Do you know that the Pharisees turned against  
 you when they heard those words?"

"Every plant," He replied, "that my Heavenly 13  
 Father did not plant will be rooted up. Let them 14  
 alone; they are blind guides of the blind! And if one  
 blind man leads another, both of them will fall into  
 the ditch."

"Explain to us this parable," said Peter. 15

"Are you still without understanding?" Jesus ex- 16  
 claimed. "Can you not see that everything that goes 17  
 into the mouth passes into the stomach and is after-  
 wards expelled? But the things that come out of the 18  
 mouth come from the heart, and they defile a man.  
 For out of the heart come evil thoughts, murder, 19

adultery, immorality, theft, perjury, slander. These 20  
are the things which make a man unclean, but eating  
with unwashed hands does not make him unclean."

Leaving that place, Jesus withdrew into the neigh- 21  
borhood of Tyre and Sidon. Here a Canaanitish 22  
woman of the district came out and cried,

"Rabbi, Son of David, have pity on me; my daughter  
is cruelly harassed by a demon."

But He did not answer her a word. Then the dis- 23  
ciples came up and begged Him,

"Send her away, for she keeps on crying after us."

"I have only been sent to the lost sheep of the house 24  
of Israel," He replied.

Then she came and fell down before Him and said, 25

"Rabbi, help me!"

"It is not right," He said, "to take the children's 26  
bread and throw it to the dogs."

"Be it so, Rabbi," she said, "for even the dogs eat 27  
the scraps which fall from their master's table."

"O woman," replied Jesus, "great is your faith; it 28  
shall be as you wish."

And from that moment her daughter was cured.

Then Jesus left there and went to the shore of the Sea 29  
of Galilee, and went up on the mountain and sat there.  
Here great crowds came to Him, bringing with them 30  
the lame, the blind, the dumb, the maimed, and many  
others. And they laid them at His feet, and He cured  
them, so that the people were amazed to see the dumb 31  
talking, the lame walking, the blind seeing; and they  
praised the God of Israel.

Then Jesus called His disciples to Him and said, 32

"My heart is moved with pity for the people, for they have already been with me three days and they have nothing to eat; and I do not want to send them away hungry, for they may faint on the way."

"Where can we," asked the disciples, "get bread 33 enough in this desert to feed such a crowd?"

"How many loaves have you?" Jesus asked. 34

"Seven," they said, "and a few small fish."

So He bade all the people sit down on the ground, 35 and He took the seven loaves and the fish, and after 36 giving thanks He broke them and gave them to His disciples, and they to the people. And all ate 37 and had plenty, and they took up the pieces left over and filled seven baskets with them. Those who ate 38 were four thousand men, besides women and children.

Dismissing the people, He got into a boat and came 39 into the district of Magadan.

## CHAPTER XVI

### WARNING AGAINST THE TEACHING OF THE PHARISEES AND THE SADDUCEES; JESUS FORETELLS HIS DEATH; PETER'S GREAT CONFESSION

Now the Pharisees and Sadducees came to Jesus, and  
to test Him asked Him to show them a sign from  
heaven. He replied,

"In the evening you say, 'It will be fine weather, for  
the sky is red;' and in the morning, 'It will be stormy,  
for the sky is red and threatening.' You know how  
to distinguish the appearance of the sky, but the sign  
of the times you cannot. A wicked and disloyal gen-  
eration insists on a sign, but no sign will be given it  
but the sign of Jonah."

And He left them and went away.

When the disciples reached the opposite shore, they  
found that they had forgotten to bring any bread.  
And Jesus said to them,

"Look out, and be on your guard against the leaven  
of the Pharisees and Sadducees."

And they argued among themselves,

"It is because we did not take any bread."

When Jesus noticed it He said,

"Why are you talking among yourselves about not  
having any bread? O you of little faith! Do you not

yet understand? Do you not remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, 10 and how many baskets you took up? How is it 11 that you do not understand that I did not speak to you about bread, but to beware of the leaven of the Pharisees and Sadducees?"

Then they realized that He had not warned them 12 against leaven, but against the teaching of the Pharisees and Sadducees.

When He reached the district of Caesarea Philippi, 13 Jesus questioned His disciples,

"Who do people say that the Son of Man is?"

"Some say Johanan the Baptizer," they replied, 14 "others Elijah, and others Jeremiah or one of the Prophets."

"But you, who do you say that I am?" He asked 15 again.

"You," replied Simeon Peter, "are the Messiah, the 16 Son of the living God."

"Blessed are you, Simeon Bar-Jonah," said Jesus, 17 "for it is not flesh and blood that made this known to you, but my Father in heaven! And I tell you, your 18 name is Peter, and upon this Rock I will build my Church, and the powers of hades shall not triumph over it. I will give you the keys of the Kingdom of 19 heaven; and whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven."



## CHAPTER XVI

Then He instructed His disciples not to tell anyone 20  
that He was the Messiah.

It was then that Jesus explained to His disciples that 21  
He had to go to Jerusalem, and endure great sufferings  
there at the hands of the Elders, Chief Priests, and  
Scribes, and be put to death, and on the third day be  
raised to life again. But Peter took Him aside and 22  
began to remonstrate with Him,

"God forbid, Rabbi," he said, "this must not  
happen to you!"

But He turned and said to Peter, 23

"Get behind me, Satan! You are a hindrance to me,  
for you look at things not as God does, but as men do."

Then Jesus said to His disciples, 24

"If any one wants to go with me, let him renounce  
self and take up his cross and follow me. For whoever 25  
wishes to save his life will lose it, and whoever loses  
his life for my sake will find it. For what good would 26  
it do a man, if he gains the whole world and loses his  
life? Or what can a man offer in exchange for his  
life? For the Son of Man shall come in the splendor 27  
of His Father with His angels, and then He will re-  
ward everyone in accordance with what he has done.  
Truly I tell you, there are some of those standing here 28  
who will not taste death till they have seen the Son of  
Man coming in His Kingdom."

## CHAPTER XVII

### JESUS TRANSFIGURED; AN EPILEPTIC BOY CURED; FAITH THAT REMOVES MOUNTAINS; TEMPLE-TAX PAID BY JESUS

Six days later, Jesus took with Him Peter and Jacob 1  
and his brother Johanan, and led them up on a  
high mountain by themselves. There in their presence 2  
His appearance was changed and His face shone like  
the sun, and His clothes turned white as light. And 3  
suddenly Moses and Elijah appeared to them talking  
with Him.

Then Peter said to Jesus, 4

“Rabbi, it is good to be here! If you wish, I will  
make three tents here, one for you, one for Moses, and  
one for Elijah.”

As He spoke, a bright cloud overshadowed them, 5  
and a voice from the cloud said,

“This is my Son, my Beloved, in whom I delight;  
listen to Him.”

When the disciples heard it, they fell on their faces 6  
in terror. But Jesus came and touched them and 7  
said,

“Get up and do not be afraid.”

When they looked up, they saw no one but Jesus 8  
only.



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## CHAPTER XVII

As they were going down the mountain, Jesus 9 warned them,

"Do not speak of this vision to any one until the Son of Man has risen from the dead."

"Why then," asked the disciples, "do the Scribes 10 say that Elijah must come first?"

"Elijah was indeed to come," He replied, "to restore 11 everything. But I tell you that He has already come, 12 and they did not recognize him, but treated him as they pleased. Just so the Son of Man is to suffer at their hands."

Then it dawned on the disciples that He spoke to 13 them about Johanan the Baptizer.

When they returned to the people, a man came up 14 and fell on his knees.

"Rabbi," he said, "take pity on my son, for he has 15 epilepsy and suffers terribly, often falling into the fire and into the water. I brought him to your disciples, 16 but they could not cure him."

"O you unbelieving, obstinate generation," replied 17 Jesus; "how long must I be with you? How long must I bear with you? Bring him here to me."

Then Jesus reproved the demon, and it came out 18 of him, and the boy was cured from that moment.

Then the disciples came to Jesus privately and 19 asked Him,

"Why could we not drive it out?"

"Because you have so little faith," He replied; 20 "for I tell you, if you had faith the size of a grain of mustard, you could say to this mountain, 'Move from

here to there,' and move it would, and nothing would be impossible for you. This sort of thing is driven 21 out only by prayer and fasting."

While they were together in Galilee, Jesus said 22 to them,

"The Son of Man is to be betrayed into the hands of men, and they will put Him to death, but on the 23 third day He will be raised to life again."

And they were were greatly distressed.

When they reached Capher-Nahum, the collectors 24 of the Temple-tax came to Peter and asked,

"Does not your Rabbi pay the Temple-tax?"

"Yes," he said, and then went into the house. 25

But before he spoke a word Jesus said,

"What do you think, Simeon? From whom do civil rulers collect duties or taxes? From their own people, or from aliens?"

"From aliens," he replied. 26

"Then their own people are exempt," said Jesus.

"However, lest we offend them, go and throw a hook 27 into the sea, and take the first fish that comes up. On opening its mouth you will find a shekel in it; take that and give it to them for both of us."

## CHAPTER XVIII

### THREE PARABLES—BEING LIKE CHILDREN, THE LOST SHEEP FOUND, THE UNFORGIVING SERVANT; UNITED PRAYER; HOW TO SETTLE PRIVATE DIFFERENCES

Just then the disciples came to Jesus and asked, 1  
“Who is really the greatest in the Kingdom of heaven?”

So He called a child to Him, and placing him in 2  
the midst of them, said, 3

“Truly I tell you, unless you change and become like children, you will never be admitted into the Kingdom of heaven. Whoever therefore shall be- 4  
come as lowly as this child, is the greatest in the Kingdom of heaven. And whoever welcomes a child 5  
like this for my sake welcomes me. But whoever is 6  
a hindrance to one of these lowly ones who believes in me, better for him to have a great millstone hung around his neck and be sunk in the depths of the sea.

“Alas for the world because of hindrances! They 7  
have to come, but alas for the man who causes them! If your hand or your foot is a hindrance to you, cut 8  
it off and throw it away. It is better for you to enter into Life maimed or crippled than to have both hands and feet and be thrown into everlasting fire. And if 9  
your eye is a hindrance to you, tear it out and throw

it away. It is better for you to enter into Life with only one eye, than to have both eyes and be thrown into the fire of Gehenna.

"Beware of despising one of these little ones, for I tell you that in heaven their angels always look on the face of my Father in heaven. For the Son of Man came to save that which was lost. Tell me, if a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the hills and go in search of the one that has strayed? And if he finds it, I tell you he rejoices over it more than over the ninety-nine that did not stray. Just so it is the will of your Father in heaven that not a single one of these little ones be lost.

"Again, if your brother wrongs you, go to him and show him his fault when you and he are alone. If he listens to you, you have won over your brother. But if he will not listen, take one or two others with you, so that

"On the evidence of two or three witnesses every word may be decided" — *Deuteronomy* 19:15.

כִּי עַל פִּי שְׁנַיִם אוֹ שְׁלֹשָׁה עֲדִים.  
יָקוּם כָּל־דְּבָרִים — דְּבָרִים יֵט טוֹ

If he refuses to listen to them, tell the Congregation; and if he refuses to listen to the Congregation, treat him as a heathen or as a tax-collector. Truly I tell you, whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven. I tell you another thing: if two of you agree on earth about anything you pray for,



## CHAPTER XVIII

it will be granted by my Father in heaven. For where 20  
two or three are gathered in my Name, I am present  
with them."

Then Peter came to Him and said, 21

"Rabbi, how many times am I to forgive my brother  
when he wrongs me? Seven times?"

"I do not say seven times," answered Jesus, "but 22  
seventy times seven! That is why the Kingdom of 23  
heaven may be compared to a king who decided to  
settle up his accounts with his servants. As soon as 24  
he began, a man was brought in who owed him ten  
thousand talents,<sup>1</sup> but was unable to pay. So his 25  
master ordered that he and his wife and children and  
everything he had should be sold in payment of the  
debt. Thereupon the servant threw himself down 26  
before him and said,

" 'Have patience with me, and I will pay you all  
of it.'

"And out of pity for that servant his master let 27  
him go and cancelled the debt.

"But no sooner had that servant gone out, then he 28  
met a fellow-servant who owed him a hundred pieces  
of silver; and seizing him by the throat he said,

" 'Pay me what you owe me.'

"And his fellow-servant fell down before him and 29  
begged him,

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<sup>1</sup> A talent was a sum of money varying in value in different times  
and places. The talent here referred to was probably worth about  
\$237.00.

## MATTHEW

“ ‘Have patience with me, and I will pay you.’

“But he refused and went and had him put in jail 30  
until he should pay the debt. When his fellow- 31  
servants saw what had happened, they were greatly  
distressed, and went and informed their master about  
everything. Then his master sent for him and said, 32

“ ‘You wicked servant! I cancelled all that debt  
of yours when you begged me; ought you not to have 33  
shown mercy to your fellow-servant, just as I showed  
mercy to you?’

“So his master in his anger handed him over to the 34  
jailers, until he should pay all that he owed him.

“And thus will my Heavenly Father do to you, 35  
if you do not each forgive your brothers from your  
hearts.”

## CHAPTER XIX

### THE QUESTION ABOUT DIVORCE; JESUS BLESSES LITTLE CHILDREN; TELLS OF THE PERILS OF RICHES AND THE REWARDS OF SELF-SACRIFICE

When Jesus had finished these teachings, He left 1  
Galilee and went into the district of Judea on the  
other side of the Jordan. And great crowds followed 2  
Him, and He cured them there.

At that time some Pharisees came to Him in order 3  
to test Him.

"Is it right," they asked, "for a man to divorce  
his wife for any cause?"<sup>1</sup>

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<sup>1</sup> The question of divorce was in debate between the schools of Hillel and Shammai, the former taking the view that a man might put away his wife for practically any cause, if she displeased him or had so much as spoiled his dinner; the latter, on the other hand, limited the exercise of the right to the case of unchastity. Rabbi Akiba suggested that the words, "if she find no favor in his eyes" (*Deuteronomy* 24:1), implied that it was sufficient if a man had found another woman more attractive than his wife.

The original statement in the *Mishna* runs as follows:

בש"א: לא יגרש אדם את אשתו אלא אם כן מצא בה דבר ערוה, שנאמר, כי מצא בה ערות דבר. ובה"א: אפילו הקדיחה תבשילו, שנאמר, כי מצא בה ערות דבר. ר' עקיבא אומר: אפילו מצא אחרת נאה הימנה, שנאמר, והיה אם לא תמצא חן בעיניו (גיטין ט' י').

In the light of the above, the position of Jesus in regard to divorce takes on added significance.

"Have you never read," He replied, "that He who 'made them' at the beginning made them 'male and female,' and said,

"For this reason a man shall leave  
his father and mother and be united  
to his wife, and the two of them shall  
become one" — *Genesis* 1:27; 2:24.

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־  
אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ שְׁנֵיהֶם  
לְבָשָׁר אֶחָד — בְּרֵאשִׁית א' כ"ז;  
ב' כ"ד.

So they are no longer two, but one. What therefore God had joined together, man must not separate."

"Why then," they said, "did Moses command us to give her a written separation-notice and divorce her?"<sup>1</sup>

"Moses," He replied, "permitted you to divorce your wives on account of the hardness of your hearts, but it was not so from the beginning. I tell you that whoever divorces his wife on any other ground but her unfaithfulness, and marries another woman, commits adultery."

"If that is man's relation to his wife," said the disciples, "it is better not to marry."

"It is not everyone," He replied, "who can accept this teaching, but only those who have been enabled to do so. There are some who are incapable of marriage from their birth, and some have been made so by men, and others have made themselves so for the sake of the Kingdom of heaven. Let him accept it who can."

<sup>1</sup> *Deuteronomy* 24:1.

## CHAPTER XIX

After that some children were brought to Him, for 13  
Him to lay His hands on them and pray, but His  
disciples interfered. Jesus however said, 14

“Let the children alone, and do not stop them from  
coming to me, for the Kingdom of heaven belongs to  
such as these.”

So He laid His hands on them and left there. 15

And a man came and said to Him, 16

“Rabbi, what good deed must I do to gain eternal  
Life?”

“Why do you,” He replied, “ask me about what is 17  
good? There is only One who is good, God. But if  
you want to enter into Life, keep the Commandments.”

“Which Commandments?” he asked. 18

Jesus answered,

“You shall not kill; You shall not  
commit adultery; You shall not steal;  
You shall not bear false witness;  
Honor your father and mother; and  
You shall love your neighbor as much  
as you do yourself” — *Exodus* 20:12–  
16; *Leviticus* 19:18.

לֹא תִרְצֹחַ; לֹא תִנָּאֵף; לֹא  
תִגְבוּ; לֹא תַעֲנֶה עַד שָׁקֶר; כְּבֹד  
אֶת־אָבִיךָ וְאֶת־אִמְךָ; וְאֶת־הַבָּיִת  
לְרֵעֶךָ כְּמוֹךָ – שְׁמוֹת כ' יִבְט'ו';  
וְיִקְרָא יִט' יח.

“All of these,” said the young man, “I have ob- 20  
served. What do I still lack?”

“If you want to be perfect,” answered Jesus, “go 21  
and sell your property, and give to the poor, and you  
shall have wealth in heaven; then come and follow  
me.”

When the young man heard that, he went away 22  
distressed; for he had a great deal of property.

“Truly I tell you,” Jesus said to His disciples, “it 23

will be hard for a rich man to enter the Kingdom of heaven! Yes, I tell you, it is easier for a camel to get 24 through the eye of a needle than for a rich man to get into the Kingdom of heaven!"

When the disciples heard this, they were utterly 25 astounded and said,

"Who then can be saved?"

Jesus looked at them and said, 26

"This is impossible for men, but with God everything is possible."

Then Peter said to Him, 27

"We have left everything we had and followed you; what then shall be our reward?"

"Truly I tell you," replied Jesus, "that in the New 28 Creation, when the Son of Man takes His seat on His glorious throne, you who have followed me will also sit upon twelve thrones and judge the twelve tribes of Israel. And everyone who has given up home or 29 brothers or sisters or father or mother or children or land, for my sake, will receive many times as much, and inherit eternal Life.

"But many who are first will be last, and those who 30 are last will be first."

## CHAPTER XX

### THE PARABLE OF THE LABORERS; JESUS AGAIN FORETELLS HIS DEATH; HE REBUKES AN AMBITIOUS MOTHER; CURES TWO BLIND MEN

"For the Kingdom of heaven is like an employer 1  
who went out early in the morning to hire men to 2  
work in his vineyard, and having made an agreement 3  
with them for a shekel a day, sent them into his vine- 4  
yard. Going out about nine o'clock he saw others 5  
standing in the market-place doing nothing. 6

" 'You also may go into my vineyard,' he said to 7  
them, 'and I will pay you what is fair.' 8

"So they went. Going out again about twelve and 9  
at three o'clock, he did the same. When he went 10  
out about five o'clock he found others standing about, 11  
and said to them, 12

" 'Why have you been standing here all day doing 13  
nothing?' 14

" 'Because nobody has hired us,' they replied. 15

" 'You also may go into my vineyard,' He said. 16

"When evening came, the owner of the vineyard 17  
said to his overseer, 18

" 'Call the men and pay them their wages. Begin 19  
with the last and finish with the first.' 20

"Now when those who had been hired about five 21

o'clock came, they each received a shekel; and when those who were hired first came they expected to get more, but they too got a shekel each. And as they took it, they grumbled at their employer.

" 'These last have worked only one hour,' they said, 'and yet you have put them on a level with us who have borne the brunt of the day's work and the heat.'

" 'My friend,' he answered one of them, 'I am doing you no injustice. Did you not agree with me for a shekel? Take your money and go. I want to give this last man as much as I give you. Can I not do as I please with what is mine? Or do you begrudge my generosity?'

"So the last shall be first, and the first last."

When Jesus was about to go up to Jerusalem, He took the twelve disciples aside, and on the way He said to them,

"We are going up to Jerusalem, and the Son of Man will be betrayed to the Chief Priests and Scribes. They will condemn Him to death, and turn Him over to the heathen to be mocked and flogged and crucified; and on the third day He will rise again."

Then the mother of Zavdai's children came to Him with her sons, bowing to the ground, and asking a favor of Him.

"What is it you desire?" He asked.

"Command," she replied, "that these my two sons may sit one at your right hand and the other at your left in your Kingdom."



"You do not know what you are asking," said Jesus; 22  
 "can you drink the cup which I am about to drink?"

"We can," they replied.

"You shall indeed drink my cup," He said, "but as 23  
 for sitting at my right hand or my left is not mine to  
 give, but belongs to those for whom it has been re-  
 served by my Father."

When the ten heard of this, they were indignant at 24  
 the two brothers. But Jesus called them to Him 25  
 and said,

"You know that the rulers of the heathen lord it  
 over them, and their great men oppress them. It is 26  
 not to be so among you; but whoever wants to be  
 great among you must be your servant, and whoever 27  
 wants to be first among you must be your slave; just 28  
 as the Son of Man came not to be served but to serve,  
 and to give His life as a ransom for many."

As they were leaving Jericho, a great crowd fol- 29  
 lowed Him. And two blind men sitting by the road- 30  
 side heard that Jesus was passing, and they cried out,

"Take pity on us, Rabbi, Son of David!"

The people told them to be quiet, but they called 31  
 all the louder,

"Take pity on us, Rabbi, Son of David!"

So Jesus stopped and called them. 32

"What do you want me to do for you?" He asked.

"Rabbi, we want our eyes opened," they replied. 33

And Jesus took pity on them and touched their eyes, 34  
 and immediately they regained their sight and fol-  
 lowed Him.

## CHAPTER XXI

### JESUS RIDES AS KING INTO JERUSALEM; DRIVES THE TRADERS OUT OF THE TEMPLE; TELLS TWO PARABLES —THE TWO SONS, THE VILLAINOUS TENANTS

When they were near Jerusalem and had come to Bethphage at the Mount of Olives, Jesus sent on two disciples, saying to them,

“Go to the village ahead of you, and you will find an ass tied there, and a colt with her. Untie them and bring them to me. If any one says anything to you, say, ‘The Rabbi needs them,’ and he will send them at once.”

Now this happened in fulfillment of what was said by the Prophet,

“Tell the daughter of Zion, See,   אָמְרוּ לְבַת־צִיּוֹן, הִנֵּה מֶלֶכְךָ.  
your King is coming to you, gentle,   יָבוֹא דָךְ עָנִי וְרֹכֵב עַל־חֲמֹר  
and riding on an ass, and on a colt   וְעַל־עֵיז כֶּךָ־אֲתַעֲוֹת—יִשְׁעִיהָ סִב  
of a beast of burden” — *Isaiah* 62:11;   יֵאָ; וְכָרִיחַ ט' ט'.  
*Zechariah* 9:9.

So the disciples went and did as Jesus told them; and they brought the ass and the colt and put their coats upon them, and He sat on them. And many in the crowd spread their garments along the road, while

others cut branches from the trees and spread them  
on the road. And the crowds that went in front of 9  
Him and that followed behind shouted,

"Hosanna to the Son of David! הושענא בְּכִדְדוֹ בְּרוּךְ הָבָא  
Blessed is He who comes in God's קִשָּׁם יְהוָה. הושענא בְּשִׁמְיָא קְדוֹם  
Name. Hosanna from on high" — תהלים קי"ח כ"ה, כ"ו.  
*Psalm 118:25, 26.*

When He entered Jerusalem, the whole city was 10  
stirred and everyone asked,

"Who is He?"

"This is the Prophet Jesus from Nazareth in Gali- 11  
lee," replied the crowds.

Entering the Temple, Jesus drove out all who were 12  
buying and selling there, and overturned the tables  
of the money-changers and the stalls of the pigeon  
dealers.

"It is written," He said, 13

"My house shall be called a house כִּי בֵיתִי בֵּיתִתְפִּלָּה יִקְרָא,  
of prayer, but you are making it a וְאַתֶּם צִשְׁתֶּם אֹתוֹ לְמַעַרְתַּ  
den of robbers" — *Isaiah 56:7; Jere- פְּרָצִים יַשְׁעִיהֶנּוּ יְיָ*  
*miah 7:11.*

And the blind and the lame came to Him in the 14  
Temple, and He cured them.

But when the Chief Priests and the Scribes saw the 15  
wonders that He did and the children shouting in the  
Temple, "Hosanna to the Son of David!" they were  
indignant.

"Do you hear," they asked Him, "what they are 16  
saying?"

"Yes," He replied, "have you never read,

"Out of the mouth of babes and sucklings you have called forth praise" — *Psalms* 8:3. מפי עוֹלָלִים וְיֹנְקִים יִסְדֹּף עוֹ.  
תהלים ח' ג'.

So He left them and went out of the city to Bethany 17 and spent the night there.

Early in the morning as He returned to the city He 18 felt hungry, and seeing a fig tree by the roadside 19 went up to it, but found nothing on it but leaves.

"Never again shall fruit grow on you," He said.

And at once the fig tree withered up.

When the disciples saw it they exclaimed in as- 20 tonishment,

"How quickly the fig tree withered up!"

"Truly I tell you," said Jesus, "that if you have 21 faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Take and throw yourself into the sea,' it will be done; and everything, whatever it be, that 22 you ask for in your prayers, if you have faith, it will be granted you."

And when He came into the Temple, the Chief 23 Priests and Elders of the people went up to Him while He was teaching and asked,

"What authority have you for doing these things, and who gave you this authority?"

"Let me too ask you just one question," replied 24 Jesus, "and if you answer me, I in turn will tell you by

## CHAPTER XXI

what authority I do these things. Where did Johanan's 25  
baptism come from? From heaven, or from men?"

So they debated the matter among themselves.

"If we say, 'From heaven,' " they argued, "He will  
say, 'Why then did you not believe him?' And if we 26  
say, 'From men,' we are afraid of the people, for they  
all consider Johanan a Prophet."

So they answered Jesus, 27

"We do not know."

"Nor will I tell you," He replied, "by what authority  
I do these things. But what do you think of this? 28  
There was a man who had two sons. He went to the  
first and said to him,

" 'Son, go and work in the vineyard today.' "

" 'I will,' he replied, but did not go. 29

"Then he came to the second and told him the 30  
same thing.

" 'I will not,' he replied. But afterward he changed  
his mind and went. Which of the two did what his 31  
father wanted?"

"The second one," they said.

"I tell you," replied Jesus, "the tax-collectors and  
the harlots will get into the Kingdom of God ahead  
of you. For Johanan came to you with a way of 32  
righteousness, and yet you did not believe him. The  
tax-collectors and the harlots did believe him, and you,  
though you saw this, would not change your minds  
and believe him!

"Listen to another parable. There was a land 33  
owner who planted a vineyard, built a fence round it,  
dug a wine-vat in it, and built a tower; then leased it

to tenants, and went abroad. When the time for the vintage was near, he sent his servants to the tenants to collect his share of the fruit. But the tenants took his servants and beat one and killed another and stoned a third. Again he sent other servants, more than at first, and they treated them in the same way. Finally he sent his son to them.

" 'They will respect my son,' he said.

"But when the tenants saw the son, they said to one another,

" 'This is his heir; come, let us kill him and get his inheritance.'

"So they took him and drove him out of the vineyard and killed him. Now when the owner of the vineyard comes back, what will he do to these tenants?"

"He will put the scoundrels to a miserable death," was the reply, "and lease the vineyard to other tenants, who will give him his share of the vintage when it is due."

"Have you never read in the Scriptures," said Jesus,

"The stone which the builders rejected has become the corner-stone; this is the work of the Lord, and seems wonderful to us" — *Psalm* 118:22, 23.

אָבן מַאֲסֵי הַבּוֹנִים הָיָה לְרֹאשׁ.  
פִּנָּה: מֵאֵת יְהוָה הָיְתָה זֹאת.  
הֵיא נִפְלְאוֹת בְּעֵינֵינוּ — תְּהִלִּים  
קִי"ח כ"ב, כ"ג.

"That, I tell you, is why the Kingdom of God will be taken away from you, and given to a people who will produce the proper fruit. Whoever falls upon

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that stone will be broken to pieces, but whoever it falls upon will be utterly crushed."

When the Chief Priests and the Pharisees heard 45  
these parables, they sensed that He was speaking  
about them; but though they were eager to lay hands 46  
upon Him, they were afraid of the people, for they  
considered Him a Prophet.

## CHAPTER XXII

### THE KING'S WEDDING BANQUET; THREE QUESTIONS RAISED—IS IT RIGHT TO PAY TAXES TO CÆSAR? IS THERE A FUTURE LIFE? WHICH IS THE FIRST COMMANDMENT?

Again Jesus spoke to them in parables. 1

"The Kingdom of heaven," He said, "may be compared to a king who celebrated the marriage of his son, and sent his servants to call those who had been invited to the wedding, but they refused to come. 2 3

"Again he sent other servants, and said to them, 4

" 'Tell the invited guests that my banquet is all ready, my bullocks and fatlings are killed, and everything is ready. Come to the wedding.' "

"They however paid no attention to it, but went off, one to his farm, another to his business; and the rest seized his servants, ill-treated them, and killed them. So the king's anger was stirred, and he sent his soldiers and put those murderers to death and burned their city. Then he said to his servants, 5 6 7 8

" 'The banquet is ready, but those invited proved unworthy of it. Go out therefore to the crossroads, and invite everybody you meet to the wedding.' "

"So they went out into the roads and gathered 10



## CHAPTER XXII

everybody they found, both good and bad, and the bridal hall was filled with guests.

"But when the king came in to see his guests, he 11 saw there a man who did not have on a wedding robe.

" 'My friend,' he said, 'how is it that you came in 12 here without a wedding robe?'

"But the man was speechless. Then the king said 13 to the servants,

" 'Tie him hand and foot and throw him out into the darkness, there to weep and grind his teeth. For 14 many are called, but few are chosen.' "

Then the Pharisees went and made a plot to trap 15 Him in an argument. So they sent to Him their 16 disciples with the Herodians, who said,

"Rabbi, we know that you are sincere, and that you teach the Way of God honestly and fearlessly, regardless of the consequences, for you are not partial. So give us your opinion: Is it right to pay taxes to 17 Cæsar, or not?"

But Jesus sensed their treachery and said, 18

"Why are you testing me so, you hypocrites? Show 19 me the tax-coin."

So they brought Him a denarios.<sup>1</sup>

"Whose likeness and title is this?" He asked. 20

"Cæsar's," they replied. 21

"Then pay to Cæsar," He rejoined, "what is Cæsar's, and to God what is God's."

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<sup>1</sup> A Greek coin worth about twenty cents.

When they heard it, they were astonished, and left 22  
Him and went away.

On the same day some Sadducees, who claim that 23  
there is no resurrection, came to Him and asked this 24  
question,

"Rabbi, Moses said,

"If a man dies without children, ,איש כִּי־מוֹת וְבָנִים אֵין לוֹ,  
his brother shall marry his widow, ,וְיָבֵם אֶת־אִשְׁתּוֹ, וְהָקִים וְרָע  
and raise up a family for him" — ,עַל־שֵׁם אָחִיו - דְּבָרִים כֵּן ה' .  
*Deuteronomy 25:5.*

Now there were seven brothers among us. The 25  
first married and died childless, leaving his widow to  
his brother. The second also died, and the third, and 26  
all down to the seventh. Last of all the woman 27  
died. Now at the resurrection, whose wife of the 28  
seven will she be? For they all married her."

"You are wrong," answered Jesus, "because you 29  
do not understand the Scriptures, nor the power of  
God. In the resurrection people neither marry nor 30  
are married, but are like the angels in heaven. And as 31  
to the resurrection of the dead, have you never read  
what was said to you by God,

"I am the God of Abraham, and ,אֲנֹכִי אֱלֹהֵי אַבְרָהָם, וְאֱלֹהֵי  
the God of Isaac, and the God of ,יִצְחָק וְאֱלֹהֵי יַעֲקֹב - שְׁמוֹת גִּדִּי .  
Jacob" — *Exodus 3:6.*

God is not the God of the dead, but of the living."

And when the people heard this, they were aston- 33  
ished at His teaching.

When the Pharisees heard that He had silenced the 34



WHAT OF THE MESSIAH?

1

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Sadducees, they came together. And one of them, 35  
an authority on the Law, asked Him as a test  
question,

"Rabbi, which is the greatest Commandment in the  
Law?"

He answered,

37

"You must love the Lord your God with your whole heart, your  
whole soul, and your whole mind" — *Deuteronomy 6:5.*  
וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־  
לִבְּךָ, וּבְכָל־נַפְשְׁךָ, וּבְכָל־  
מְדַעְךָ — דְּבָרִים ו' ה'.

This is the greatest Commandment, and is first in 38  
importance. The second is like it: 39

"You must love your neighbor as much as yourself" — *Leviticus 19:18.*  
וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ — וְיָקָרָא  
י"ט י"ח.

These two Commandments sum up the whole of the 40  
Law and the Prophets."

While the Pharisees were still together, Jesus 41  
asked them,

"What is your opinion of the Messiah, whose son 42  
is He?"

"He is David's son," they replied.

"How then," He asked, "does David, under the 43  
influence of the Holy Spirit, call Him Lord, when  
he says:

"The Lord has said to my Lord, sit at my right hand, until I put  
your enemies under your feet" — *Psalms 110:1.*  
יְהוָה אָמַר לַיהוָה יְשֵׁב בְּיְמִינִי,  
עַד־אָשִׁית אֹיְבֶיךָ תַּחַת רַגְלֶיךָ —  
תְּהַדָּרִים קִי א'.

“If David, then, calls Him Lord, how can He be 45  
his son?”

And no one could answer Him a word, and from 46  
that day no one ventured to put another question to  
Him.



“THEY WEAR PHYLACTERIES”





## CHAPTER XXIII

### THE SINS OF THE PHARISEES EXPOSED; JESUS WEEPS OVER JERUSALEM

Then Jesus said to the people and to His disciples: 1  
“The Scribes and the Pharisees sit in Moses’ seat. 2  
So everything they tell you, do and observe, but 3  
don’t do as they do, for they talk but do nothing.  
They make up heavy loads and pile them on men’s 4  
shoulders, but they themselves will not lift a finger  
to help bear them. All their actions are done to 5  
attract attention. They wear large phylacteries,<sup>1</sup>  
and long fringes on their prayer shawls; and they like 6  
the places of honor at feasts and the front seats in  
Synagogues; to be greeted with honor in public places, 7  
and to be called ‘Rabbi’ by everybody.

“But you must not let people call you ‘Rabbi,’ for 8  
you have only one Teacher, and you are all brothers.  
And you must not call any one on earth ‘Father,’ 9  
for you have only one Father, your Heavenly Father.  
And you must not be called ‘Leaders,’ for you have 10

---

<sup>1</sup> Phylacteries, which are worn by Orthodox Jews at morning prayer, are leather cases, one worn on the left arm and the other on the forehead, containing four strips of parchment inscribed in Hebrew with the following Scriptural passages: *Exodus* 13:1-10, 11-16; *Deuteronomy* 6:4-9; 11:13-21.

only one Leader, the Messiah. He who would be 11  
greatest among you shall be your servant; and whoever 12  
exalts himself shall be humbled, and whoever humbles  
himself shall be exalted.

"Woe to you, you hypocritical<sup>1</sup> Scribes and Phari- 13  
sees! For you lock the door of the Kingdom of  
heaven against men; you yourselves will not enter,  
nor will you allow those to enter who are trying to  
do so.

"Woe to you, you hypocritical Scribes and Phari- 14  
sees! For you swallow up the homes of widows, and  
practice deception by your long prayers; for this you  
will receive greater condemnation.

"Woe to you, you hypocritical Scribes and Pharisees! 15  
You scour sea and land to win a single proselyte;<sup>2</sup> and

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<sup>1</sup> We are allowing the transliteration of *ὑποκριταί* to stand, although in classic Greek the term implied a *poseur*, a stage player or actor. Certainly not all Pharisees were hypocrites, but that there were hypocrites among them goes without saying. Both the *Mishna* and the *Baraita* say much harsher things about the Pharisees than are recorded in Matthew's account. In the opinion of many *Tannaim*, "A stupid hassid, a cunning knave, a female devotee, and the plagues of the Pharisees are they who destroy the world — חסיד שוטה ורשע ערום ואשה פרושה ומכות פרושים מבלרעולם — (*Mishna Sota* 3:4; *J. Peah* 8:8).

<sup>2</sup> Classical writers, Josephus and the Talmud, attest to Jewish zeal in the making of proselytes. The famous Eliezer Ben Hyrkanos, referring to *Hosea* 2:23, went so far as to state that, "Israel was purposely spread about the world so as to gain proselytes for the faith of Jehovah"—  
לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתוספו עליהם גרים.  
(*Pesachim* 87b).

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when he is won, you make him twice as fit for Gehenna as you are.

"Woe to you, you blind leaders, who say, 'If any one swears by the Temple, it does not matter; but if any one swears by the gold of the Temple, it is binding.'

"You blind fools! Why, which is greater—the gold, or the Temple that makes the gold sacred? You say, 'If any one swears by the altar, it does not matter; but if any one swears by the offering on the altar, it is binding.'

"You blind men! Why, which is greater—the offering, or the altar that makes the offering sacred? He who swears by the altar swears both by it and by everything on it; he who swears by the Temple swears both by it and by Him who dwells in it; and he who swears by heaven, swears both by the throne of God and by Him who sits upon it.

"Woe to you, you hypocritical Scribes and Pharisees! For you pay tithes on mint, dill, and cummin, and yet leave the more vital matters of the Law go—justice, kindness, and integrity. These things you ought to have done, without overlooking the others. You blind guides, straining out the gnat while you swallow the camel!

"Woe to you, you hypocritical Scribes and Pharisees! For you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may be clean also.

"Woe to you, you hypocritical Scribes and Pharisees!

For you are like whitewashed tombs which look beautiful on the outside, but inside they are full of dead men's bones and of everything that is unclean. The same is true of you; outwardly you appear to be good and honest men, but inside you are full of hypocrisy and wickedness.

"Woe to you, you hypocritical Scribes and Pharisees! 29 For you build tombs for the Prophets and decorate the monuments of the upright; and your boast is, 30 'If we had lived in the days of our forefathers we would not have joined them in the murder of the Prophets!'

"So you are witnessing against yourselves that you 31 are the descendants of those who murdered the Prophets. Fill up then the measure of your fore- 32 fathers' guilt! You serpents! You brood of vipers! 33 How can you escape being sentenced to Gehenna?

"For this reason I am sending to you prophets, 34 wise men, and scribes. Some of them you will kill and crucify, and some you will flog in your Synagogues and hound from city to city; so that on you may come 35 all the innocent blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah Ben-Barachia, whom you murdered between the Temple and the altar. Truly I tell you, all this will come 36 upon this age!

"Jerusalem! Jerusalem! You that murder the 37 Prophets and stone those who have been sent to you! How often have I yearned to gather your children to me, as a hen gathers her brood under her wings,



THE WAILING WALL.



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but you refused! See, your House is now left to you 38  
desolate. For I tell you, you will never see me again 39  
until you say,

“Blessed is He who comes in the name of the Lord!” — *Psalm* 118:26.

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה—תְּהִלָּים.

קִיַּח כִּזו.

## CHAPTER XXIV

### JESUS FORETELLS THE DOOM OF JERUSALEM; THE SIGN OF HIS COMING; THE PARABLE OF THE FIG TREE AND OF THE FAITHFUL SERVANTS

Jesus had left the Temple courts and was going 1  
away, when His disciples called His attention to the  
Temple buildings.

"Do you see all this?" He replied. "Truly I tell 2  
you, there shall not be left here one stone upon  
another that shall not be torn down."

While He was sitting on the Mount of Olives, 3  
the disciples came to Him privately and said,

"Tell us when this is to take place, and what will  
be the sign of your coming, and of the end of the age?"

"Make sure that no one misleads you," answered 4  
Jesus; "for many will come in my name and say, 'I 5  
am the Messiah,' and they will mislead many. You 6  
will hear of wars and rumors of wars. See that you  
be not alarmed, for such things must be; but the end  
is not yet. For nation will rise against nation, king- 7  
dom against kingdom, and there will be famines and  
earthquakes here and there. All this is but the be- 8  
ginning of suffering.

"Then they will turn you over to persecution, and 9  
will kill you; and you will be hated by all nations on



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account of my name. Then will many turn against 10  
me, and will betray one another and hate one another.  
Many false prophets will appear and mislead many; 11  
and because of the increase of wickedness the love of 12  
the majority will grow cold; but he who holds out to 13  
the end will be saved. And this Good News of the 14  
Kingdom shall be proclaimed all over the world for a  
testimony to all nations; and then the end will come.

“So when you see the horrible desecration, men- 15  
tioned by the Prophet Daniel,<sup>1</sup> set up in the Holy  
Place—let the reader take note of this—then let those 16  
who are in Judea fly to the hills; let him who is on the 17  
roof not come down to get his things from the house;  
and let him who is in the field not turn back to get his 18  
coat. But alas for the women who are with child or 19  
have nursing infants in those days!

“But pray that your flight may not be in winter, 20  
nor on the Sabbath; for it will be a time of great 21  
suffering, such as has never been since the beginning  
of the world, or ever will be again. And if those 22  
days had not been cut short, nobody would have  
escaped; but for the sake of God’s chosen people those  
days will be cut short.

“If any one says to you at that time, ‘Look! here 23  
is the Messiah!’ or ‘There He is!’ do not believe it.  
For false messiahs and false prophets will appear, and 24  
they will show great signs and wonders to mislead,  
if possible, God’s chosen people. Remember, I have 25

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<sup>1</sup> *Daniel* 9:27.

forewarned you. So if they say to you, 'There He is, 26  
in the desert!' do not go out there; or 'Here He is, in  
some secret place!' do not believe it. For just as the 27  
lightning starts in the east and flashes clear to the  
west, so will be the coming of the Son of Man. Where- 28  
ever there is a dead body, there will the vultures  
flock together.

"But immediately after the misery of those days 29  
the sun will turn dark, the moon will not shed its  
light, the stars will fall from the sky, and the forces  
of the sky will be shaken. Then the sign of the Son 30  
of Man will appear in the sky; and all the nations of  
the earth will lament when they see the Son of Man  
coming on the clouds of the sky in all His power and  
splendor. And He will send out His angels with a 31  
loud trumpet-call, and they will gather His chosen  
people from the four points of the compass, from one  
end of the sky to the other.

"Let the fig tree teach you a lesson. Just as soon 32  
as its branches are full of sap and it is bursting into  
leaf, you know that summer is near. So when you 33  
see all these things, you may be sure that He is right  
at your door. Truly I tell you, the present age will 34  
not pass away before all this has taken place. Heaven 35  
and earth will pass away, but my words will never  
pass away.

"But about that day and hour no one knows—not 36  
even the angels in heaven, nor the Son, but only the  
Father. For just as it was in the days of Noah, so 37  
will it be at the coming of the Son of Man. As in 38

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the days before the flood people went on eating and drinking, marrying and being married, up to the very day on which Noah entered the ark, and knew nothing 39 about it until the flood came and swept them all away; so will it be at the coming of the Son of Man. Two 40 men will be in the field; one will be taken, one will be left. Two women will be grinding with the hand- 41 mill; one will be taken, one will be left. So be on 42 your watch, for you do not know on what day your Lord is coming. But you may be sure of this, that 43 if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. So you, too, must be ready; for the 44 Son of Man will come at an hour when you are not expecting Him.

"Who then is the faithful and thoughtful servant 45 whom his master put in charge of his household to give them their food at the proper time? Blessed is 46 that servant if his master finds him so doing when he returns. Truly I tell you, he will put him in charge 47 of all his property. But if that servant is bad and 48 says to himself, 'My master is a long time in coming,' and he begins to beat his fellow-servants, and eats and 49 drinks with drunkards; the master of that servant 50 will return on a day when he is not expecting him and at an hour of which he is unaware. He will flog 51 him severely, and put him with the hypocrites, where there will be weeping and grinding of teeth."

## CHAPTER XXV

### THE PARABLE OF THE TEN BRIDESMAIDS; THE STORY OF THE TALENTS; THE LAST JUDGMENT

"Then will the Kingdom of heaven be like ten 1  
bridesmaids who took their lamps and went out to 2  
meet the bridegroom. Now five of them were foolish 3  
and five were wise. For the foolish ones took their 4  
lamps, but did not provide themselves with oil; but 5  
the wise ones took not only their lamps but also oil 6  
in their flasks. As the bridegroom was late in coming,  
they all got drowsy and fell asleep. But at midnight  
there was a shout,

" 'Here comes the bridegroom! Go out to meet him!'

"Then all the bridesmaids roused themselves and 7  
trimmed their lamps.

" 'Give us some of your oil,' said the foolish ones 8  
to the wise, 'for our lamps are going out.'

" 'No,' replied the wise, 'there may not be enough 9  
for all of us. You had better go to the dealers and  
buy your own oil.'

"And while they were on their way to buy it, the 10  
bridegroom came; and the bridesmaids who were ready  
went in with him to the wedding banquet, and the  
door was closed.

"Afterwards the other bridesmaids came and said, 11

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“ ‘Master, Master, open the door for us!’

“ ‘Truly I tell you,’ he replied, ‘I do not know you.’ 12

“ ‘Keep watch therefore; for you do not know either 13  
the day or the hour.

“ ‘For it is just like a man who was going on a long 14  
journey, who called his servants and turned his prop-  
erty over to them. He gave one five talents, another 15  
two, another one—to each according to his ability.  
Then he set out on his travels. The man who had 16  
received the five talents went at once and invested  
them, and made five more. In the same way the man 17  
who had received the two made two more. But the 18  
man who had received the one talent went and dug  
a hole in the ground and hid his master’s money.

“ ‘After a long lapse of time the master of those 19  
servants returned and settled accounts with them.  
The man who had received the five talents came and 20  
brought five more and said,

“ ‘Master, you turned over to me five talents; here  
are five more I made.’

“ ‘Well done, my good and faithful servant,’ replied 21  
his master; ‘you have been faithful about a small  
amount, I will put you in charge of a larger one.  
Come and share your master’s joy!’

“ ‘Then the man who had received the two talents 22  
came and said,

“ ‘Master, you turned over to me two talents; here  
are two more I made.’

“ ‘Well done, my good and faithful servant,’ his 23  
master replied; ‘you have been faithful about a small

amount, I will put you in charge of a larger one. Come and share your master's joy!"

"Then the man who had received the one talent 24 came and said,

" 'Master, I knew you were a hard man, reaping where you had not sown and gathering what you had not threshed. So being afraid I went and hid your 25 talent in the ground; here is your money.'

" 'You bad and lazy servant,' replied his master, 26 'you knew that I reap what I have not sown, and gather what I have not threshed. You should have 27 deposited my money with the bankers, so that upon my return I could have collected my own with interest. So take the talent away from him and give it to him 28 who has the ten talents. For he who has will have 29 more given to him, and he shall have abundance; but he who has nothing—even what he has will be taken away. And as for this worthless servant, put him out 30 into the darkness outside, there to weep and grind his teeth.'

"When the Son of Man comes in His splendor, and 31 all the angels with Him, He will take His seat on His glorious throne, and all the nations will be gathered 32 before Him. And He will separate them from one another, just as a shepherd separates his sheep from the goats; and He will put the sheep at His right hand, 33 and the goats at His left.

"Then the King will say to those on His right, 34

" 'Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the beginning of

## CHAPTER XXV

the world. For I was hungry, and you gave me food; 35  
I was thirsty, and you gave me drink; I was a stranger,  
and you gave me a welcome; I was ill-clad, and you 36  
clothed me; I was sick, and you visited me; I was in  
prison, and you came to see me.'

" 'When, Lord,' the righteous will reply, 'did we see 37  
you hungry, and feed you; or thirsty, and give you  
drink? When did we see you a stranger, and give 38  
you a welcome? Or ill-clad, and clothe you? When 39  
did we see you sick or in prison, and come to see you?'

"And the King will answer them, 40

" 'Truly I tell you, every time you did it to one of  
these my brothers, even to the lowliest of them, you  
did it to me.'

"Then will He say to those on His left, 41

" 'Go from my presence, you accursed, to the ever-  
lasting fire prepared for the devil and his angels. For 42  
I was hungry, and you gave me nothing to eat; thirsty,  
and you gave me nothing to drink; a stranger, and you 43  
gave me no welcome; ill-clad, and you clothed me not;  
sick or in prison, and you visited me not.'

"Then will they also answer, 44

" 'Lord, when did we see you hungry, or thirsty, or a  
stranger, or ill-clad, or sick, or in prison, and did not  
supply your wants?'

"Then He will reply, 45

" 'Truly I tell you, every time you failed to do it  
to one of these, however lowly, you failed to do it  
to me.'

"Then they will go away to everlasting punishment, 46  
but the righteous to everlasting life."

## CHAPTER XXVI

### THE PLOT TO KILL JESUS; THE INSTITUTION OF THE MEMORIAL SUPPER; THE ARREST IN GETHSEMANE; TRIAL BEFORE THE SANHEDRIN

When Jesus had finished all these teachings, He 1  
said to His disciples,

“You know that in two days the Passover Feast 2  
will take place, and the Son of Man will be turned  
over to be crucified.”

Then the Chief Priests and the Elders of the people 3  
met in the palace of the High Priest, whose name was  
Caiapha, and plotted to arrest Jesus by strategem and 4  
put Him to death. But they said, 5

“It must not be during the Festival, or there may  
be a riot.”

When Jesus came back to Bethany and was at the 6  
home of Simeon the leper, a woman came to Him with 7  
an alabaster flask of very costly perfume, and poured  
it upon His head as he reclined at table.

“Why such waste?” indignantly exclaimed the dis- 8  
ciples on seeing it; “it might have been sold for a large 9  
sum, and the money given to the poor.”

When Jesus heard it, He said to them, 10

“Why do you bother the woman? She has done a  
good deed to me. The poor you always have with you, 11  
but you will not always have me. In pouring this 12



perfume on my body, she has done it to prepare me for burial. Truly I tell you, wherever this Good News is 13 proclaimed, the good deed that she has done will also be told, in memory of her."

Then one of the twelve, whose name was Judah 14 Ish-Keriyoth, went to the Chief Priests and said, 15

"What will you give me if I betray Him to you?"

So they weighed out to him thirty pieces of silver, and from that moment he looked for an opportunity 16 to betray Him.

On the first day of the Unleavened Bread the dis- 17 ciples came to Jesus and said,

"Where do you want us to make preparations for you to eat the Passover?"

"Go into the city to a certain man," he answered, 18 "and tell him, 'The Rabbi says, My time is near. It is at your house that I shall keep the Passover with my disciples.'"

So the disciples did as Jesus directed them and 19 prepared the Passover.

When evening came, He took His place at the table 20 with the twelve. And while they were eating He said, 21

"Truly I tell you, one of you will betray me."

In great distress one after another said to Him, 22

"Surely it is not I, Rabbi?"

"One who has just dipped his hand with me in the 23 dish," He answered, "is the man who will betray me.

The Son of Man must go as the Scriptures say of Him, 24 but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born."

Then Judah, who betrayed Him, asked, 25

"Surely it is not I, Rabbi?"

"It is," He replied.

While they were eating, Jesus took a Passover loaf, 26 blessed it and broke it. He then gave it to the disciples, saying,

"Take this and eat it; it is my body."

And He took a cup, and after giving thanks gave 27 it to them, saying,

"Drink from it, all of you; for this is my Covenant- 28 blood, which is poured out for many for the forgiveness of sins. I tell you that I will not drink again of 29 the fruit of the vine until that day when I shall drink the new wine with you in my Father's Kingdom."

So after singing a hymn they went out to the Mount 30 of Olives.

Then Jesus said to them, 31

"You will all desert me tonight, for the Scrip-  
ture says,

"I will strike the shepherd, and the sheep will be scattered" — *Zech-* אָכָה אֶת־הַרְעָה וְהַטְּפוּצָה. הַצֹּאן.  
-זכריה יג'ו'.  
*ariah* 13:7.

But after I am raised from the dead, I will precede 32 you to Galilee."

"Though all desert you," said Peter, "I will never 33 do so."

"Truly I tell you," replied Jesus, "this very night, 34 before the cock crows, you will disown me three times."

"Even if I have to die with you," declared Peter, 35  
"I will never disown you."

All the disciples spoke in the same way.

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Then Jesus came with them to a place called Geth- 36  
semane, and He said to the disciples,

“Sit down here while I go over yonder and pray.”

And He took with Him Peter and Zavdai’s two sons, 37  
and He began to give way to sadness and distress  
of soul. And He said to them, 38

“My soul is crushed with anguish to the point of  
death; stay here and watch with me.”

Then He went on a little way and threw Himself on 39  
His face and prayed,

“My Father, if it is possible, let me be spared this  
cup. Yet not as I will, but as you will.”

Then He came back to the disciples and found them 40  
asleep, and He said to Peter,

“Could you not watch with me a single hour? You 41  
must all watch and pray that you may not be exposed  
to temptation. True, the spirit is eager, but human  
nature is weak.”

Again a second time He went away and prayed, 42

“My Father, if I cannot be spared this cup, but must  
drink it, your will be done.”

He came again and found them asleep, for they 43  
could hardly keep their eyes open. So He left them, 44  
and went away once more and prayed a third time,  
again using the same words. Then He came to the 45  
disciples and said,

“Sleep on and rest. See, the time has come for  
the Son of Man to be betrayed into the hands of sinful  
men! Up, and let us be going. My betrayer is close 46  
at hand.”

While He was still speaking, Judah, one of the twelve, came up, accompanied by a large crowd armed with swords and clubs from the Chief Priests and the Elders of the people. Now His betrayer had agreed upon a signal with them, saying,

"The one whom I kiss is the man; seize Him!"

And he went straight up to Jesus and said,

"Peace be to you, Rabbi," and he kissed Him.

"My friend," said Jesus, "do what you came for."

Then they came and laid hands on Him and arrested Him. One of the men with Jesus put out his hand and drew his sword, and striking at the High Priest's servant, cut off his ear.

"Put back your sword where it belongs," said Jesus, "for all who draw the sword shall perish by the sword.

Do you suppose I cannot appeal to my Father and have Him at once furnish me more than twelve legions of angels? But then how are the Scriptures to be fulfilled, which say that this must happen?"

Then Jesus said to the crowds,

"Have you come out with swords and clubs to arrest me, as though I were a robber? Day after day I sat teaching in the Temple, and you never laid hands on me. But this has all taken place so that the writings of the Prophets may be fulfilled."

Then all the disciples forsook Him and fled.

The men who had arrested Jesus took Him away to the house of Caiapha, the High Priest, where the Scribes and the Elders had gathered. And Peter followed Him at a distance as far as the courtyard of

the High Priest, and he went in and sat down among the attendants to see how it would end.

Meanwhile the Chief Priests and the whole of the Sanhedrin were trying to get false evidence against Jesus, so that they might put Him to death; but they could find none, although a number of false witnesses presented themselves. At last two men came forward and said,

"This man said, 'I can tear down the Temple of God and build it again in three days.' "

Then the High Priest arose and said to Him,

"Have you no answer to make? What is this evidence they are bringing against you?"

Jesus however remained silent. On this the High Priest said to Him,

"I charge you by the living God to tell us, on your oath, whether you are the Messiah, the Son of God."

"I am He," replied Jesus, "and I tell you that hereafter you will see the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven."

Then the High Priest tore his robes and exclaimed,

"He has blasphemed! What further need have we of witnesses? You have just heard His blasphemy. What is your verdict?"

"He deserves death," they replied.

Then they spat in His face and struck Him, and others slapped Him, saying,

"Prophecy to us, you Messiah! Tell us who struck you?"

Peter meanwhile was sitting outside in the court- 69  
yard, when one of the maid-servants came over to  
him and said,

"You too were with Jesus the Galilean."

But he denied it before them all, saying, 70

"I do not know what you mean."

Soon afterwards he went out and stood in the gate- 71  
way, when another girl saw him, and she said to those  
who were there,

"This man was with Jesus the Nazarene."

Again he denied it with an oath. 72

"I do not know the man," he said.

A little later those who were standing there came 73  
and said to Peter,

"Certainly you too are one of them, for your accent  
gives you away."

Then he began cursing and swearing, 74

"I do not know the man!"

Immediately a cock crowed, and Peter remembered 75  
the words of Jesus,

"Before the cock crows, you will disown me three  
times."

And he went outside and wept bitterly.

## CHAPTER XXVII

JESUS TURNED OVER TO THE ROMANS; JUDAH  
COMMITTS SUICIDE; JESUS MOCKED;  
CRUCIFIED; BURIED

As soon as day broke all the Chief Priests and the 1  
Elders of the people took counsel against Jesus to  
bring about His death. After binding Him they led 2  
Him away and turned Him over to Pilate the Governor.

Then when Judah, who had betrayed Him, saw that 3  
He was condemned, in remorse brought back the thirty  
pieces of silver to the Chief Priests and Elders and said, 4  
"I have sinned in betraying innocent blood!"

"What has that to do with us?" they replied; "it is  
your affair, not ours!"

Flinging down the money in the Temple, he went off 5  
and hung himself. When the Chief Priests had gath- 6  
ered up the money they said,

"It is not proper to put it into the Temple treasury,  
for it is blood-money."

So after consultation they bought with it the Pot- 7  
ter's Field as a burial ground for strangers; and that 8  
is why that field has ever been called "The Field of  
Blood."

Then the words spoken by the Prophet Zechariah 9  
were fulfilled,

"And I took the thirty pieces of silver, the price of him who had been priced—on whom some of the people of Israel had set a price, and gave them for the Potter's Field, as the Lord directed me" — *Zechariah* 11:13.

וַיִּקְחוּ אֶת־שְׁלֹשִׁים הַכֶּסֶף, אֲדָר  
הַיֶּקֶר אֲשֶׁר יָקָר מַעַל־בְּנֵי יִשְׂרָאֵל  
וַיִּתְּנוּם בְּעֹדֶר־שָׂדֶה הַיֹּצֵר, כַּאֲשֶׁר  
צִוָּה אֲחִי אֲדֹנָי—וּזְכִּירָה יֵא יִי.

Meanwhile Jesus was brought before the Governor. 11

"Are you the King of the Jews?" asked the Governor.

"I am," He answered.

And while the charges were being made against Him 12  
by the Chief Priests and Elders, He made no answer.

"Do you not hear," asked Pilate, "what a mass of 13  
evidence they are bringing against you?"

But He did not answer him a single word, so that the 14  
Governor was greatly surprised.

Now it was the Governor's custom at the Festival 15  
to release some one prisoner whom the people wanted;  
and at this time they had a notorious prisoner named 16  
Bar-Abba. So when they came together Pilate asked 17  
them,

"Whom shall I release to you, Bar-Abba, or Jesus  
who is called 'Messiah'?"

For he knew that they had turned Him over to him 18  
out of envy.

While he was sitting on the tribunal his wife sent 19  
him word,

"Have nothing to do with that innocent man, for I  
have suffered greatly today in a dream about Him."

But the Chief Priests and the Elders prevailed on 20  
the crowd to ask for Bar-Abba, and to demand the  
death of Jesus.



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So when the Governor asked them, 21

"Which of the two shall I release to you?"

"Bar-Abba," they cried.

"What then," said Pilate, "shall I do with Jesus, 22  
who is called 'Messiah'?"

"Have Him crucified!" they shouted.

"Why, what crime has He done?" asked Pilate. 23

But they kept on shouting louder and louder,

"Have Him crucified!"

So when he saw that he was accomplishing nothing, 24  
but that on the contrary a riot was threatening, he took  
water and washed his hands before the crowd and said,

"I am innocent of this man's blood; it is your affair."

"His blood," replied the crowd, "be on us and on our 25  
children!"

Then he released Bar-Abba to them, and had Jesus 26  
flogged and turned over to be crucified.

Then the Governor's soldiers took Jesus into the 27  
barracks and gathered about Him the whole battalion.

Stripping off His garments, they put on Him a scarlet 28  
cloak, and made a crown of thorns and put it on 29  
His head, and a rod in His hand, and kneeling before

Him they made sport of Him, saying,

"Hail, King of the Jews!"

Then they spit on Him, and took the rod and 30  
struck Him on the head. At last, when they had fin- 31  
ished making sport of Him, they took off the cloak,  
and put His own clothes back on Him, and led Him  
away to be crucified.

As they were going out of the city they came upon 32

a Cyrenian named Simeon, and forced him to carry  
 Jesus' cross. When they came to a place called Gol- 33  
 gotha, which means "the Place of the Skull," they 34  
 gave Him some vinegar mixed with gall, but when He  
 tasted it He would not drink it. After crucifying Him, 35  
 they divided His garments among them by lot, and 36  
 sat down there to watch Him. Over His head they 37  
 placed a written statement of the charge against Him—

"THIS IS JESUS THE KING OF THE JEWS."

At the same time two robbers were crucified with 38  
 Him, one at His right hand and the other at His left.

And the passers-by jeered at Him, shaking their 39  
 heads and saying, 40

"You who would tear down the Temple and build  
 another in three days, save yourself! If you are God's  
 Son, come down from the cross!"

In like manner the Chief Priests, together with the 41  
 Scribes and Elders, taunted Him.

"He saved others," they said, "Himself He cannot 42  
 save! He is the King of Israel! Let Him now come  
 down from the cross, and we will believe in Him. He 43  
 put His trust in God; let God deliver Him now if He  
 cares for Him; for He said, 'I am God's Son.' "

Even the robbers who were crucified with Him 44  
 insulted Him in the same way.

Now from twelve o'clock till three, darkness covered 45  
 the whole land. About three o'clock Jesus cried out 46  
 with a loud voice, "אֱלֹהִי, אֱלֹהִי, לָמָּה שָׁבַקְתָּנִי," which means,  
 "My God, My God, why have you forsaken me?"

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"He is calling for Elijah," said some of the by-standers. 47

Immediately one of them ran, and filling a sponge with vinegar put it on a stick and held it up to Him to drink. 48

"Wait," said the others, "let us see whether Elijah will come to save Him." 49

Then Jesus cried out again with a loud voice, and gave up His spirit. 50

Suddenly the curtain of the Temple was torn in two from top to bottom; the earth shook; the rocks split; the tombs opened; and the bodies of many of the upright who had fallen asleep arose. And coming out of their tombs after His resurrection, they entered the Holy City and showed themselves to many. 51 52 53

Now when the Captain and his men who were watching Jesus saw the earthquake and all that happened, they became greatly frightened and exclaimed, 54

"Surely this must have been God's Son!"

And there were also a number of women looking on from a distance, who had accompanied Jesus from Galilee and who had ministered to Him, among them Miriam of Magdala, Miriam the mother of Jacob and Joseph, and the mother of Zavdai's sons. 55 56

Toward sunset there came a wealthy man from Ramathayim, named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked him for the body of Jesus, and Pilate ordered it to be given to him. So Joseph took the body and wrapped it in clean linen. He then laid it in his newly-made tomb 57 58 59 60

which he had hewn in the rock; and after rolling a great stone over the doorway of the tomb, went home. Miriam of Magdala and the other Miriam remained 61 there, sitting opposite the tomb.

On the next day, after the eve of the Sabbath, the 62 Chief Priests and Pharisees came in a body to Pilate.

"Sir," they said, "we remember that when that 63 pretender was alive He said, 'After three days I will rise again.' So give orders for the tomb to be closely 64 guarded till the third day, otherwise His disciples may come and steal Him and then tell the people, 'He is risen from the dead;' and this last deception will be worse than the first."

"You may have a guard," said Pilate; "go and make 65 it as secure as you can."

So they went and made the tomb secure, sealing 66 the stone and setting a guard.

## CHAPTER XXVIII

### THE TWO MIRIAMs SEE THE EMPTY TOMB; THE BRIBING OF THE ROMAN GUARD; JESUS MEETS HIS DISCIPLES AND GIVES THEM HIS LAST DIRECTIONS

After the Sabbath, in the early dawn of the first day 1  
of the week, Miriam of Magdala and the other Miriam 2  
came to look at the tomb. But there had been a great  
earthquake; for an angel of the Lord had descended  
from heaven, and had come and rolled back the stone,  
and was sitting upon it. His appearance was like 3  
lightning, and his clothes as white as snow. For fear 4  
of him the guards trembled violently, and became  
like dead men. But the angel said to the women, 5

“Do not be afraid, for I know that you are looking  
for Jesus who was crucified. He is not here; He has 6  
risen, as He said He would. Come and see the place  
where He lay. And go quickly and tell His disciples 7  
that He has risen from the dead and is going before  
you into Galilee; there you shall see Him. Remember,  
I have told you.”

And they hurried away from the tomb, frightened 8  
and yet overjoyed, and ran to tell the news to His  
disciples. Then suddenly they saw Jesus coming to 9  
meet them.

"Peace be to you," He said.

And they came and clasped His feet, bowing to the ground before Him. Then He said, 10

"Do not be afraid. Go and tell my brethren to go into Galilee; there they shall see me."

While they were on their way, some of the guards 11 came into the city and told the Chief Priests all that had happened. So they met and held a consultation 12 with the Elders, and bribed the soldiers with a large sum of money, telling them to say that His disciples 13 came during the night and stole Him while they were asleep.

"If news of this comes to the Governor's ears," they 14 added, "we will make it right with him, and keep you out of trouble."

So they took the money and did as they were told. 15 And this story has been current among the Jews from that day to this.

The eleven disciples went to Galilee, to the mountain 16 where Jesus told them to meet Him. When they saw 17 Him, they fell down before Him, though some doubted.

Jesus however came near and said to them, 18

"To me has been given full authority in heaven and on earth. Go therefore and make disciples of all the 19 nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit; and teach 20 them to observe every command which I have given you. And remember, I am with you always, to the very end of the world."

THE GOOD NEWS ACCORDING TO MATTHEW IS ONE OF TWENTY-SEVEN BOOKS COMPRISING THE RECORD OF DIVINE REVELATION KNOWN AS THE NEW TESTAMENT. OF ITS TWENTY-SEVEN SEPARATE BOOKS, TWENTY-FIVE ARE FROM THE PEN OF JEWISH AUTHORS. UP TO THE PRESENT TIME THE NEW TESTAMENT WRITINGS HAVE BEEN TRANSLATED, EITHER IN WHOLE OR IN PART, INTO MORE THAN A THOUSAND LANGUAGES AND DIALECTS.